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THE MISSIONARY SURVEY

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NOVEMBER, 1912



HOME
MISSIONS

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



A mute appeal—the Old for sympathy—the New for guidance



FOREIGN
MISSIONS

PUBLICATION
AND
SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

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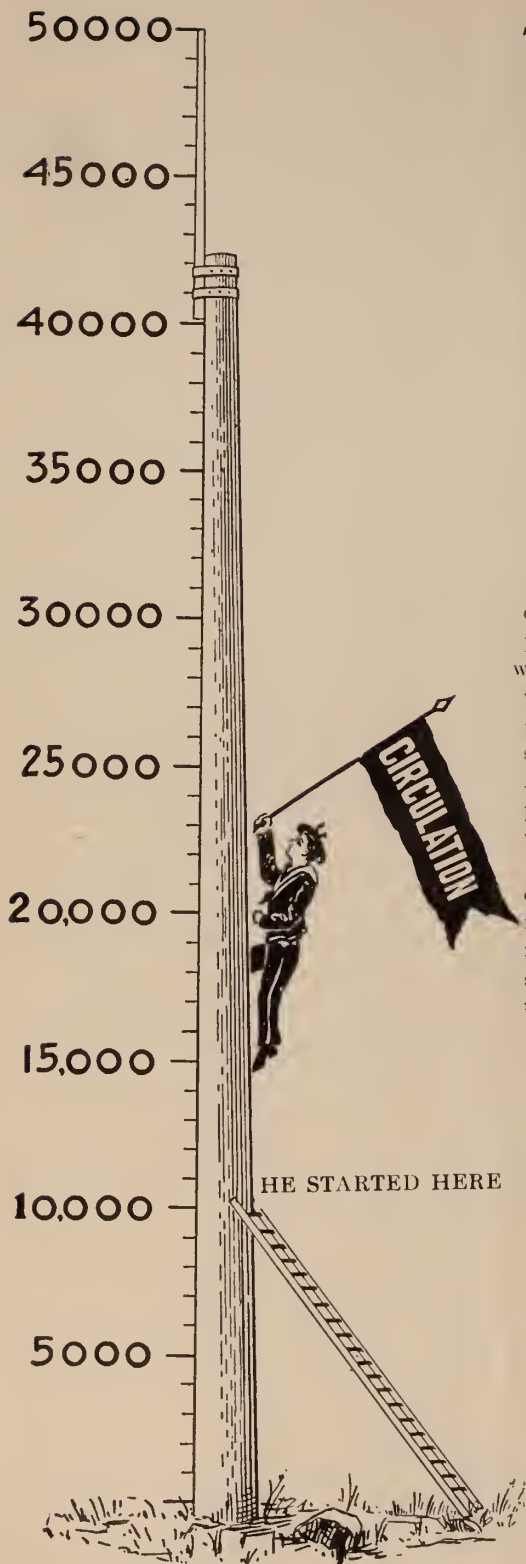
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The Missionary Survey's Campaign for 50,000 Subscribers

JACK AGAIN ON THE POLE.



AFTER his remarkable dream, Jaek felt much stimulated. He remounted the pole with greater determination than ever to go to the top and fasten his circulation pennant on the very tip of the staff. But he was obliged to stop at 23,000—just where he was three months ago, because of *expirations unrenewed*—same old story. Nearly a thousand new subscriptions came in during July, August and September, but during the same period fully that many subscriptions expired without being renewed.

Dear reader, are you interested in Jack's climb? Are you sure *your* subscription has been renewed? Look at the figures following your name on the wrapper, to make sure. Then see if you can get somebody else interested in the magazine.



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARRARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

HOME MISSION WEEK

HOME Mission Week, November 17th-24th, will be the culmination of a three months' campaign conducted by the Home Mission Council, representing practically the entire group of Protestant Churches in the United States. It is hoped to create a nation-wide interest in the problems which are confronting the Church and the Nation.

The subjects suggested for Home Mission Week are the following:

Sunday, A. M.—Our Country's Debt to Christ; P. M.—Units in Making Our Country God's Country.

Monday—American Indians, Africans and Asiatics.

Tuesday—The Frontier and the Island Possessions.

Wednesday—The Immigrants.

Thursday—The Rural Regions, Mountains, and the Cities.

Friday—American Social Problems.

Saturday—Prayer and Fellowship.

Sunday, A. M.—Our Country's Opportunity for Christ; P. M.—Unity in Making Our Country God's Country.

The discussion of these subjects may be conducted on each evening during Home Mission Week by members of special investigating Committees, members of Mission Study Classes, the pastor himself, or by persons selected by him because of their special interest in some particular phase of the work. Charts and posters sent out previously should be preserved and displayed to advantage each night, according to the theme suggested.

The sermons on November 17th and 24th should be a systematic presentation

of the facts, needs, and opportunities of the Home Mission Work of our Church. It might be a splendid plan for pastors to arrange for an exchange of pulpits on one of these Sabbaths and thus give their congregations the benefit of the presentation of the work from different standpoints.

PRACTICAL APPLICATION.

If it can be demonstrated that America's greatest problems are essentially moral and religious questions, then it must be conceded that the Executive Agencies, which expend thousands of dollars in an effort to make "our country God's country," are worthy of the moral and financial support of the Church and Nation. It is suggested that on November 24th, the Sabbath nearest Thanksgiving Day, that the interest aroused by this educational campaign be allowed to express itself in a voluntary thank offering for some specific phase of Home Mission work. We would most earnestly recommend that such offerings be for the *equipment* of Home Mission enterprises. Hitherto the contributions of our Church have been barely sufficient to meet the increasing needs of our growing work. We have been compelled to decline all appeals for buildings in the way of dormitories, institutional churches for foreigners in cities, etc. Much of our effort and money have failed of best results because we lack buildings and facilities for gathering and conserving the fruits of our efforts. "The

inadequate gift is a wasted gift." The greatest need of our Home Mission Committee to-day is a special fund for the better equipment of the work.

The following are specimens of our needs, and any offering furnished will be wisely distributed among them according to the judgment of the Committee, unless the donors choose to select the direction which their offerings shall take.

EQUIPMENT.

Tampa Cuban Mission.....	\$ 10,000
El Paso Mexican Mission.....	10,000
Texas-Mexican Industrial School.....	10,000
New Orleans Foreign Missions.....	10,000
Stillman Institute.....	10,000
Mountain Institutions.....	30,000
Oklahoma Presbyterian College.....	25,000
Semi-Centennial Fund	100,000

APPEAL.

It is universally conceded that the great mistake of our Church has been the neglect of Home Missions. Now let the Church "redeem the time," and for once make an enthusiastic and widespread response, resulting in a fund that will be a substantial monument to our denominational zeal. No great business can succeed without an appropriate plant for carrying on its operations. Let the Church furnish its Home Mission work a proper equipment, and results will more than double in the years to come. Brethren of the Church, come to our help! It means the prosperity and development of our beloved Church. May God bless her more and more as the years go by.

THE NATIONAL THANKSGIVING AND HOME MISSIONS

COUNT your many blessings, tell them one by one," sings many a thoughtless worshiper. The deepest emotions of the soul do not find expression in public utterance, either in song or prayer. Individual and personal benefits awaken their profoundest expressions of thankfulness in the secret place of prayer, where only God can hear. It is doubtless true likewise of churches and denominations, that their worthiest and most grateful songs of praise find expression in the regular services of the sanctuary, and are not evoked by appointment of some special day, either by Church court or the President of the United States.

Admitting these facts, there is, however, a place and a reason for a National Thanksgiving Day. The State, as well as the family and the Church, is a divine institution. "The powers that be are ordained of God," and they should recognize their obligation, responsibility and gratitude to God for national benefits. Temporal blessings, abundant harvests, natural resources, immunity from famine, pes-

tilence, and the horrors of war, are a sufficient ground for setting apart one day in the year for the grateful recognition of national blessings.

Especially appropriate, in connection with the observance of Thanksgiving Day, are thank-offerings in behalf of Home Missions. The primary aim of all Home Mission work is to make "our country God's country." Henry Van Dyke truly said: "Love of God and love of country are two of the noblest passions of the human breast, and these two unite in Home Missions." It is a singular coincidence that, by appointment of our General Assembly, the annual offering for Home Missions, Home Mission Week, and Thanksgiving Day, all occur in the month of November. The campaign of Home Mission Week culminates on November 24th, the Sabbath nearest Thanksgiving Day. As the practical outcome of Home Mission Week, the Assembly authorizes the Executive Committee of Home Missions to ask for voluntary offerings for the better equipment of our great Home Mission work.

As the climax of this educational campaign occurs simultaneously with Thanksgiving Day, why not recognize the appropriateness of an offering which especially aims to make "our country God's country?" Our greatest need at present is an equipment for conserving the results of

Home Mission operations. Will not pastors and churches not only observe Home Mission Week, but take this offering, which will mean so much in the development and progress of our own denomination, by giving us the long-needed and adequate equipment for our work?

"HONOR TO WHOM HONOR IS DUE"

THE daily newspapers frequently record the passing away of some colored man or woman, whose worthy life had gained for him or her the respect of an entire community. Many instances occur to mind, but these two are characteristic:

Ruben Wilson, who had been for a number of years a janitor in the Atlanta (Ga.) City Hall, died recently. His unique personality and faithful work had received their meed in the regard of the clerks and officials in the building, who mourned his departure.

When Edward Brown died in Richmond, Va., after forty years' quiet and conscientious service as janitor and assistant in the Virginia State Law Library, the Virginia Bar Association adopted resolutions testifying to the general grief the many faithful Negroes who, both before and since the war, have rendered honest, loyal service in home, in field, in shop. Surely, remembering, we will give patient understanding, sympathy and help to the solution of their and our great problem, which after all, is nothing more nor less than the bringing of the Negroes in our land under the dominion of the same Gospel that we profess.

Our Church, too, has cause to be thankful for the Christian life and intelligent devotion of a colored man, Charles Birthwright, who recently left to Stillman Institute his entire estate after a life interest to his wife.

The story of this man's life reads like fiction—born a slave in Virginia, he was afterward taken to Missouri. Freed by the war, his wife remained a trusted maid in the family of her former master, while the husband was assisted in opening a barber shop. By industry and frugality, with the advice and help of the son of his old master, Mr. D. B. Pankey, this couple amassed a considerable fortune, and that they had gained also the confidence and esteem of their entire community, in which they were the only colored people, was proved by the large concourse that attended the funeral of the husband when he died several months ago.

This devoted couple realized what Stillman Institute had already done for the Negro, and to enable it to accomplish yet larger things, the husband provided in his will that, when his wife, too, shall rest from her labors, the money that they had accumulated with so much toil and sacrifice shall be used to enlarge the scope of the work at Stillman and, with God's blessing, bring the pure Gospel and truer living to hundreds of the benighted of their own race.

Are there not members of our Church, white men and women, who, acknowledging their Christian stewardship, and realizing the importance of Colored Evangelization, will right now match this act of a Negro ex-slave by equal generosity to the same, or to some other department of the work of Assembly's Home Missions?





"MAMMY"

By Miss S. O'H. Dickson.

I sat, at the close of a busy day,
And watched the flickering fire light play,
On the walls of my quiet room.

My eyes
Half closed, were full of tears, my heart of
sighs

For always as the holy Christmastide
Draws near, out from the Past there surely
glide

The ghosts of happy days long dead.

They bring
A thousand lovely memories and fling
Their chains about my heart and hold me fast,
These ghosts from out the happy vanished Past,
And now I had no strength to conquer grief.
My weary, aching heart found no relief,
At last I fell asleep, and then I dreamed
This blessed dream. I was again a child, it
seemed,

And weary with my childish troubles sought
My dear old "Mammy," for her comfort
wrought

For me always a miracle of rest
And peace, and on her faithful, loving breast
Full many a time I've sobbed myself to sleep
While o'er my tear-stained face the smiles
would creep.

"Oh Mammy, here's your tired child!"

And at these words her arms were opened
wide

And in a moment more my sobs were stilled
While all the quiet, firelit room was filled
With the quaint melody she softly sang,

"We will walk dem golden streets,
Yes, we'll walk dem golden streets
Ob de New, ob de New Jerusalem.

"We will wear dem golden crowns,
Yes, we'll wear dem golden crowns,
In de New, in de New Jerusalem.

An' dere'll be no sorrer dere,
An' dere'll be no sorrer dere,

In de New, in de New Jerusalem!"

Then, as I moaned with weariness and pain,
Methought she pressed me to her heart again,
And said in tones so sweet to children's ears:
"Wat's matter, honey? Mammy's ehile in
tears?"

Do mamma's baby want'er yeer me sing
Some mo'? Po' little bressed Ting!"
And then I heard her low voice eroon once
more

And on the tide of songs so loved of yore
I sailed away with Mammy once again
As rocking me she sang this favorite strain:
"'Tis good fur hab some patience, patience,
patience,

'Tis good fur hab some patience fur ter wait
upon de Lawd."

Alas! 'twas an idle dream, and yet
Although my eyes with lingering tears are wet
The smiles like sunlight shining through the
rain

Have shed their comfort, while again
I've seen old Mammy's dusky faee, and rest
Again my lonely head upon her breast.
Full many a day her happy feet have walked
The golden streets of which she sang and
talked,

And on her head that golden crown she wears.
For she was faithful unto death.

The years
Stretch in an ever-widening stream between
That happy Past and now. Regret is keen
When I remember this, and yet I know
That when death's breeze my lonely barque
shall blow

At last across that stream, I'll surely hear
Dear Mammy's joyous welcome over There:
"Ole miss, my bressed Baby's come at las',
De good Lawd's promise sho' ter come ter
pass!"

Wintson-Salem, N. C.

—0—

Following a suggestion made some time
ago that a monument be erected to the old
Southern "mammy," the *New York Sun*,
in commending the idea, paid this glow-
ing tribute to the colored mammy of the
South:

"Storied urns and sacred edifices have
been placed in all parts of our land, dedi-
cated to memories good, bad and indifferent,
and to achievements noble, beneficent or other-
wise. We see heroes, some of them too cheap

to quote, careering on stationary but foaming horses, and mark the attitudes of sculptured patriots and statesmen, most of whom are planted in our private pantheons and immortalized in grateful memory, but we encounter also the effigies of mud-stained publicists and futile warriors and questionable benefactors. Nothing more nor less could be expected. We let it go at that.

"All of us, however, can unite upon the old black mammy, the millions who have enjoyed her kindly ministrations, and the other and more numerous millions who have only heard of them.

"To Southerners, whether we refer to those still living South, or to the countless thousands who are now distributed all over the North, the East and the West, hers is a name to conjure with. White-aproned, turbaned, always devoted and alert, she nursed a strenuous and proud race through the ailments and vicissitudes of childhood. They went to sleep to her cradle tales and chants. They lolled upon her humble, patient breast. She comforted them in their hours of infantile affliction. The Civil War, with its dread epilogue of terror, touched old mammy not at all. She was unconsciously sworn to the family. She performed her simple but incalculable duty. Few members of her class survive, the race is surely dying; but if ever there were heroes and martyrs who deserved immortal celebration, the old negro mammy is among them, and not far from the head of the list."

MAMMY'S WAY

By O. H.

Th' aint no use a setting'
Grumblin' all the day;
Th' aint no use a frettin',—
Frettin', hit don't pay.

W'en yer dis 'bout ready
Fer gib up and die,
Hol' yerself raight steady
An' lif' up yere eye.

Sure's yer bo'n, my honey.
Mammy's way de bes';
Th' aint no rich man's money
W'at kin buy de res'.

Dat comes we'n yer' takin'
Jesus at 'is word—
Hearts'll quit dere achin'
W'en dey trus' de Lord.

Th' aint no use a grumblin'—
Grumblin', hit don't pay,
W'en yer start a frettin'—
Des try Mammy's way!

Winston-Salem, N. C.

SAVING THE NEGRO

W. J. NORTHERN,
Ex-Governor of Georgia

THERE are difficulties in the way of evangelizing Negroes just as there are difficulties in the way of all mission effort. These are sometimes more imaginary than real, and, it may be, more of a subterfuge than a hindrance that cannot be removed. We had difficulties in Burmah, in Japan, in China, and there are far greater difficulties in Africa in dealing with the same character of people, in a climate deadly in its effects, a people far removed from our civilization, and speaking a language almost beyond interpretation.

All that is needed to meet these difficulties is for Christian people to take the Gospel view of the situation, and be *willing*. If we are not willing, the civiliza-

tion of the South is doomed to final decay, and thousands of human souls to eternal death.

If by any means we get control of the Negro situation, there must be radical revolution in at least five distinct directions.

I. Is the public attitude just and fair toward the Negro? In our courts has the Negro the same chance for the protection of life, liberty, and property accorded a white man? The essence of tyranny is found in the exercise of power to abuse simply because the weaker cannot resist.

II. If we find ourselves brave enough to resist the restraints insisted upon by unrighteous public opinion, it is still possible that we may be dominated by strong race prejudice against the Negro. Pre-

judice of any kind is born in the natural man, and it is not the spirit of Christ. Peter discovered this, and at once published it to the whole world when he said: "Ye know that it is an unlawful thing for a man that is a Jew to keep company with or come unto one of another nation, but God hath showed me that I should not call any man common or unclean."

III. Doubtless there are many consecrated men and women, who would undertake to teach the Bible to Negroes, or preach the Gospel to them, if they did not apprehend the loss of desirable social relations. All of us know many people who have been ostracised under the demands made by wicked public opinion, because they did the very thing I am asking all Christian people to be willing to do.

This has been the contention from the beginning—the ungodly telling Christian people what they must do, and especially what they must not do, if they would keep in "the swim." This is the bane of the Church to-day, and because of yielding to the demands of a godless public opinion, the Church has largely lost its strength and usefulness. We are commanded to be separate from sinners, and yet we are found having a great appetite for the flesh pots of Egypt.

IV. It may be possible, under the Gospel view, to obtain our consent to drop out of the social relation the ungodly may demand, if we knew we would not drop into a social equality we know we could not endure. Social equality is a delusion set up by the demagogue in civic contentions, and paraded as a device of the devil for the strengthening of the influences against the kingdom of God.

Social equality never has been and never can be an essential element in the salvation of any soul. What a spectacle we would present if we were required to know the social relations of a sinner before we could be allowed to offer him the saving power of the Gospel.

When Jesus talked with the woman at the well He did not reduce Himself to her

low standard of living before he ministered to her deep spiritual needs. What stupid nonsense that would seem. He did not think of social equality, but I am sure He did think of the soul equality of all men, of all tribes, and all nations. If social equality is to enter into our efforts at soul-winning, who is to make known to us its limitations? How far apart can the minister and the people be, or how near together must they come, socially, before the important work of soul-saving can begin? What a man of straw the devil has set up of which we have been so dreadfully afraid.

V. Then there comes from all sides the complaint that there is no moral stamina in Negro character. We are told that all Negroes will deliberately lie and steal, and that they are thoroughly degenerate as to all moral living. I know many, very many, white people guilty, openly guilty, of all these gross sins, and I have never heard that they are beyond the pale of Christian effort. Why not be absolutely just to Negroes?

People who enter these wholesale charges either forget, or they are unwilling to recall, that the most striking element in the plan of the gospel is its power to "save to the uttermost." Jesus came "to call sinners," not nice people, to repentance. There is no foundation needed for salvation in any man save an honest desire to be saved, and a full acceptance of the Gospel plan of salvation. Paul has told us that all this is fully open to the chief of sinners. Surely this takes in the meanest Negro.

What is the difference between an unsaved Negro in Africa and an unsaved Negro in the South? I have heard many sermons preached on missions to Negroes in Africa, but I never heard a sermon on missions to Negroes in the South. I have heard many public prayers offered for the success of missions in Africa, but never a public prayer offered for the salvation of the Negroes in the South. Have you?—*Herald of Gospel Liberty.*

WHY STILLMAN INSTITUTE?

Our Training School for Negro Preachers

REV. J. G. SNEDECOR, LL. D.

ON A RECENT summer night, after having tried to expound the Word of God to an intelligent and well-ordered Presbyterian congregation, we sat alone by an open window. In the light of the stars, the earth and its people seemed to be resting in the immediate presence of Him who never slumbers. In the silence of human strife and turmoil, we wondered why good people with the Book in their hands, and the teaching of godly fathers and mothers in their memories, should need the constant and repeated preaching of the Word to maintain the level of their spiritual life. It must be in accord with the laws of that eternal conflict between good and evil, the flesh and the spirit, darkness and light, that people with centuries of spiritual culture, need still the daily and weekly nourishment that comes from a godly ministry, and stated calls made to the unconverted.

With a prayer for more laborers, and a resolve to be more worthy of our vocation, we were turning from the window, when there came curious, rhythmic wailing, thunderous sounds from across the sleeping village. Listening intently, we heard the Divine Name, and realized that we were hearing the usual religious services in a Negro church. Reflection brought to mind that this weird performance was at that hour in progress in thousands of Afro-American congregations, from Virginia to Texas. The rank and file of our colored citizens were receiving that spiritual nourishment and instruction so necessary to character, growth and stability!

But what of the man in the pulpit? Inquiry the next day brought out the fact that he was uneducated, could barely read, and was known to be unreliable and very lazy. His sermons, repeated from week to week, were a crazy tirade of sound and nonsense, furious gesticulation and emotional mooning. The climax of the service was the collection, during which the

entire congregation was marched around to soul-stirring music, past the pulpit, where under the loud handclapping of the preacher a certain amount of money was "laid on the altar."

In eighty per cent. of the colored churches in towns and villages in the Southern States, the above description of their church services is applicable. In ninety-five per cent. of the country churches it applies. All honor to the exceptional church where decency and order prevails and the Scripture is sensibly taught, by godly and intelligent men.

But do we white people realize that when such a mixture of heathenish worship and Christian forms prevail so universally, we represent the man who passes by "on the other side?" When through prejudice or indifference we allow these jungle orgies to prevail without interruption or care or responsibility, within sound of our Christian homes, how can we sincerely minister to the spiritual needs of the African who has not left the jungle? How can we expect purity and honesty and Christian grace to adorn the black people whose religious pabulum still smacks of the cannibal?

Forty years ago, before the personal friendship of servant and master had been forgotten, much effort was made to instruct the ignorant and to open the eyes of the blind. Under galling conditions of social order, and a horrible reversal of civic law, the black man was then put into hostile attitude to the white, and the latter fell quickly into the habit of suspending neighborly feelings to the black.

But the forty years have passed, and other years have come. Long ago, great souls here in the troubled land saw the better day and its opportunity. Dr. Charles A. Stillman, for example, saw that the urgent need of the black race was religious leadership. To educate a ministry was to his view the strategic point of

home missionary effort in behalf of the 5,000,000 ignorant Negroes who then filled the land. He was true to his convictions, and began in a small way to teach the Bible to colored ministers. The Tuscaloosa Institute was the fruit of his devotion, while still pastor of the aristocratic old First Church. Noble men were called to his aid, and when he was "promoted" earnest successors were found, and Stillman Institute for thirty-six years has testified to the missionary spirit of the Southern Presbyterian Church, and to the oft denied possibility of the "white folks" doing something for the Negroes.

The 5,000,000 have become 10,000,000. New forces have entered their lives; new temptations and new habits, and new aspirations. To meet all their present needs we must give them a larger and better Stillman Institute. Stronger preachers are needed among them. Many sensible colored men are taking little interest in the typical services pictured in the opening

paragraphs of this article. The lodge, the secret society in multiform variety, is claiming the support and the money once given to the churches. We dwell with unending interest on our race problem. Would that the broad and unselfish spirit of Christ could seize us, and we might with sympathetic and brotherly feeling remember that our problems in regard to them are as nothing compared to their problems in regard to themselves, and to us.

The influence of Stillman Institute has been far more extensive than is indicated by statistics. Missionaries, pastors, laymen, and voices from many homes would say, as did one in a great Methodist Conference, "Stillman, under God, made me!" Every one whose eyes fall upon these words should invest something in this school, with its wonderful history and its golden outlook.

Tuscaloosa, Ala.

JACKSON STREET COLORED MISSION

Thomasville, Ga.

MR. W. A. WATT

IN 1897 Rev. E. D. McDougall, pastor of the Thomasville Church, assisted by three ladies and three men of his congregation, started a colored mission. The interest from the first on the part of the colored people themselves was very encouraging, and the attendance was good. For a number of years the Sabbath afternoon services were held in a rented schoolhouse, but the founder of this work had it near his heart, and ere he left this charge had secured a lot and erected upon it a very commodious and attractive church building.

Rev. Henry C. Ray, a graduate of Stillman Institute, was called in 1906 to labor in the colored field. Besides the regular Sabbath-school, he instituted preaching services on Sabbath evenings, and prayer meeting on Thursday evenings, all of which services had very encouraging attendance. He also had a day school dur-

ing the week in order to keep the work in hand among the boys especially. These week-day scholars became the main body of our Sunday-school, and when the invitation was finally extended for a profession of their faith in Christ, about five of them came forward and gave a good account of the faith that they possessed and were received into regular membership. There were several older ones to unite with the church, about ten in all, up to the time that Rev. Ray left us in 1911. His going was quite a disappointment to us, and a blow to the work; but we had faith in the Committee's judgment, and went on with the Sunday-school work as usual, the attendance falling off some.

This spring we were rejoiced to have for the vacation months, James Boyce, a junior in the school at Tuscaloosa. His work has been blessed, and we are hoping the Committee will see fit to return him

to us upon graduation next summer, that he may carry on the work so well begun by him this summer.

While there have been many discouragements at times, yet we can see evidences of the fruit of the labors of the past fifteen years, and thank the Lord of the harvest that He has permitted us to labor here for Him in this most needy field; and

we feel that He will surely bless our labors in the future, even more abundantly than He has in the past.

It is our fond hope that with the return of a regular supply to this field, that Presbytery will see the way clear to organize this Mission into a church, and that at no very distant day.

Thomasville, Ga.

CAN YOU TELL ?

Questions on the Home Department

1. Who preferred "the good feeling" to to "Bible religion?"
2. When did a watermelon feast add the finishing touch to a festive occasion?
3. Compare the number of Negroes in the country before the war and now.
4. Who made possible the work of "Industrial Supervisors?"
5. Of what "man of straw" are we so dreadfully afraid?
6. Why is Thanksgiving an appropriate time for the consideration of Home Missions?
7. On what occasion did Polk Miller give good advice to the colored people?
8. Tell about the generous gift of an ex-slave.
9. Where did "greens," corn bread and sorghum syrup furnish dinner, supper, and perhaps breakfast for a hungry horde?
10. What were the unusual ingredients of a certain birthday cake?
11. How is the Roman Catholic Church seeking to win the Negroes?
12. What colored church is waiting for a graduate from Stillman?
13. Name some things a Band of children did without.

NEGRO TRAINING IN THE SOUTH

PROF. W. D. WEATHERFORD

MANY years ago the South settled the question that it would give training to the Negro. There are still, however, many individuals in the South who stand squarely opposed to his adequate training, a larger number are indifferent, and comparatively few white people are aggressively giving themselves to a policy of thorough training for the Southern Negro. It would seem that the time has now arrived when we of the South should deliberately set ourselves to a constructive work in Negro training.

There are many reasons for such a policy—the first of which has an economic bearing. The most pressing need of the South to-day, economically, is for a trained and efficient force of labor. Employers complain that the Negro cannot be induced to work regularly. His wants can be supplied from half-time labor, consequently it is impossible to get many to work full time. They must be made to want better homes, more comforts, some reading material, better clothes, better food.

Again, the ignorant Negro is a menace to the health of the community in which he lives. The prevalence of typhoid, tuberculosis, hook-worm and other diseases can never be greatly lessened until the Negro is taught the meaning of sanitation and cleanliness.

Still again, the ignorant Negro is frequently a criminal. It is estimated that 67 per cent. of the Negro criminals to-day are illiterate, and of the remainder the majority have had no real training.

Last of all, regardless of economic considerations, health improvement and les-

on every white child enrolled and \$1.71 per Negro child. The South has done heroically in the past, but it is impossible to overlook the fact that the Negro child in the South never has had a fair chance for training—the funds are too meager.

The third great need is a new type of curriculum, a training and a text-book system suited to the environment of the Negro child. He uses a reader prepared by a white man, in which all the pictures are of white children, and all the stories concerning white heroism. Yet we wonder why the Negro has no race pride. Why



SEVENTEENTH STREET COLORED MISSION, RICHMOND, VA.
Mr. M. M. Grey, Superintendent. 262 in attendance in October, having steadily grown in membership all Summer.

sening of criminality, it is no less than human to give definite attention to this great problem.

For a more aggressive policy four definite lines of improvements are demanded. First is the need for more attractive school equipment. The superintendent in one Southern State says: "The Negro school-houses are miserable beyond description. In most cases they are a serious reflection upon our civilization."

The next great need is for the expenditure of a larger amount of money. One State in the South annually spends \$12.62

should not his books tell about the trees, the birds, the crops, and something about heroic members of his own race? Why should he not read the poetry of Phyllis Wheatley or Paul Lawrence Dunbar, negroes of pure African blood, and poets of whom any race should be proud?

The fourth great need is better supervision. Supervision for all rural schools has been poor, indeed, but for Negro rural schools has been almost entirely wanting.

The one supreme need is to convince the Southern white man that Negro training really pays. Therefore I wish to speak

of four encouraging signs taken from personal investigation in practically every State in the South:

The Negro himself is taking an ever larger interest in the training of his own children. I visited a school district in Virginia recently where sixty students had been crowded into a little one-room wooden building with only one window, and where the Negroes themselves had raised half the money to build a commodious two-room building properly lighted, heated, and ventilated. I could cite dozens of similar instances.

The work of the Industrial Supervisor, made possible by the Anna T. Jeans Fund, is also an important factor. There are, I believe, 111 of these Supervisors. This officer, usually a Negro woman, a graduate of Hampton, Tuskegee, or a similar institution, visits every school in her county and helps to inaugurate simple industrial training. In Henrico county, Virginia, I had the opportunity recently to observe the work of Virginia Randolph, the supervisor, who has practically transformed the school life in this county. The boys are taught shuck-mat making, raffia, simple



Superintendent Grey and his faithful helpers, as they began their work at Seventeenth Street Colored Mission in Richmond last April. Attendance growing from 32 to 250 in five months.

Another hopeful feature is the new type of supervision. Any man who would travel as I have through the Negro schools of Virginia in company with that princely young man, Mr. Jackson Davis, State Supervisor of Rural Negro Schools, a Phi Beta Kappa graduate of the oldest university in the South, and the inheritor of the best ideals and past chivalry of Virginia life, who would see the deep interest and enthusiasm which he is putting into his work, and knowing scores of men of like mold, would realize that a new day is dawning for the training of the Negro.

wood work, and in some places gardening; the girls, mat-making, sewing, cooking, and kindred subjects. The average Negro child has never been taught to do a piece of work well, and the effect is not simply economic, it is highly intellectual and moral.

Results are soon apparent in the appearance of the school buildings and grounds. Of the sixteen schools visited in Henrico county, in fifteen the floors were clean and the yards neat. In many cases the children had raised the money for fencing, shrubbery or flowers, and generally school-houses had been whitewashed.

I found in many homes simple articles made by the children. The mothers were proud to tell that these had been made by Mary or John at school, and it seemed to me that the house always looked cleaner and neater than ordinarily. This means greater interest in the home, more care for the children, and consequently better morals. I cannot put into words the profound impression which these simple things made on me as I traveled from home to home. There ought to be 1,000 other counties in the South with just such supervision as was made possible by the far-sighted statesmanship of that little Quaker woman. Here is a chance for some far-seeing philanthropist.

The new attitude which Southern college men are assuming toward this whole matter is encouraging and indicates progress. Two years ago the Y. M. C. A. in the colleges of the South launched a movement for a definite study of this problem. While our most sanguine hopes did not lead us to believe that we could enroll more than 2,000 within the first year, yet during the term of 1910-'11 we enrolled some 4,000 college men; and during the past college year over 6,000 have been enrolled.

Many of these students, in addition, under the direction of professors of sociology, have been making first-hand investigation of conditions in their local communities. Their reports are valuable both in themselves and because they were the means of bringing the very best class of Southern white men in touch with the crying problems of poverty, housing and health, and of giving them a new and vital interest in the battles of this belated race.

Here and there definite social service for the Negroes is now being undertaken by Southern white college men. At one State university the law students organized the Negroes of the campus into a civic righteous club, led by the white students. At another, the white college men organized Negro boys' clubs, and are trying to teach them the meaning of honesty, decency and Christianity. In other institu-

tions the students have organized night schools, Bible classes, Sunday-schools, established preaching places, and are co-operating with Negro pastors in the training of Sunday-school teachers. If the college men become genuinely interested in this matter, another generation will find us far advanced in the solution of this race problem.

That there is large hope ahead cannot be doubted; that the task is tremendous, I would be the last man to deny; but that it is an impossible task seems to be controverted by the facts. The supreme question is not whether the training of the Negro will make him as efficient, as versatile, as progressive, as the Southern white man; but whether or not we, the



GOING TO "MEETIN"

members of a more advanced race, with our boasted culture and claim of a larger Christian vision, will be able by our treatment of the Negro to prove to the world that we have that greater advancement and that pure Christian spirit. That the training of the Negro does give him a larger life, does make him a more moral individual, and a more efficient laborer, and furnishes to the country a better citizen, cannot possibly be doubted. The question is, "Will we, who have the power within our hands, set ourselves to an aggressive policy of training which will really give the Negro a chance?"

Nashville, Tenn.

COLORED WORK AT MONTGOMERY, ALA.

REV. I. C. H. CHAMPNEY

THERE is a great Home Mission field before our Church here in the South. We know our white friends become discouraged sometimes at the slow progress the colored work seems to make, but it is yet purely mission, and is bound to grow slowly. The large bulk of the colored people are in the Methodist and Baptist Churches. Then, too, the Presbyterian Church stands for so much—for a trained ministry, a pure gospel and pure living! I had an old woman say to me, after a sermon, "Son, you have Bible religion, I have the good feeling." What my people need to-day is less "good feeling" and more "Bible religion."

When I came to Montgomery eleven years ago, there were three children in the Sunday-school. To-day we have sixty-eight on roll, with an average of 65 per cent on attendance. The church was also badly run down. To-day we have a live church. It does not grow rapidly, but steadily. We have renovated the church inside and outside, and added five rooms to the parsonage. We have received into the church a goodly number from the Sunday-school. Some trained in our Sunday-school have joined other denominations, in which they are now leaders of church work. The prospects are good and we look to the future with hope.

During the ten years new families have been brought into the church. This has meant much to its success. In this connection much credit is due to the late Dr. G. W. Patterson, who was pastor of the First Church, and Dr. Neal L. Anderson, formerly pastor of the Central Church, for wise counsel. Without the help of these great men, and others, I doubt if I could have succeeded at all. I shall always feel grateful to them.

Since 1906 I have had charge of the Y. M. C. A. at the Colored State Normal here, and in connection with that I organized a Bible course. During these years a large

number of young men have decided for Christ and a better life.

While doing all I could to build up the work here, I have conducted a number of successful revivals and organized more than one church. I took the lead in organizing a Sunday-school Convention in the bounds of our Presbytery, which has met successfully each July for more than eight years, and have also conducted a number of Sunday-school Institutes.

Kind friends, after all the Gospel of Jesus Christ will settle all problems and adjust all differences. Christian religion is the remedy. For twenty years, nearly, I have preached better feelings, better understanding, between the two races. What I am I owe to the Southern Presbyterian Church. I have always felt the keenness of that obligation, and have declined flattering offers to other denominations. I have always contended that the Southern people are the Negro's friends, and have labored along this line for these reasons:

The South is best adapted to the Negro. He is fitted for the work on farms, as well as other places.

He is here and here to stay. He does not want to leave this country. The best white people of the South do not want him to leave. They are willing to help him to get a home and educate his children.

He is free here in the South to follow any occupation he so desires. A few attempts have been made to shut him out of certain lines of labor, but the good white people of the South would not stand for it.

There is no longer any fear of social equality. The Negro does not want it, and the white people are not going to have it.

The ebony sons of toil must for many years to come look to their strong muscles and to God's great earth for their daily bread. They will furnish the toiling class, the servants for your homes, man your

farms, run your automobiles, wipe the tears of your little ones when they cry, and nurse your sick back to health.

I firmly believe Divine Economy has so ordered it for the two races to live here side by side, and each work out his destiny; holding ever in mind that the stronger must help the weaker. We hope our white friends will continue their help, and not become discouraged because of slow growth, because the money spent in this direction will repay many fold. While our

churches may be small, they stand for much in any community, and our colored ministers exert a wholesome influence. They stand head and shoulders, yes, far above the average colored minister in any locality. We truly believe if there were more Presbyterians among the Negroes, there would be a far better understanding between the two races in this country. The so-called "Negro problem" would soon disappear.

Montgomery, Ala.

WHERE HIGH PURPOSES GOVERN LOWLY LIVING

SOME of our readers will remember the profound impression created at the last General Assembly when Sam Laily told of the work that he is trying to do for the Negro waifs of Tuscaloosa, Ala., so many of whom are constantly before the courts for minor offenses. To the salvation of these little waifs, for time and eternity, Sam Laily is giving himself. With money saved while a servant at the Alabama State University, he purchased a farm on which he is trying, almost single handed, to train these children for lives of usefulness and Christian living.

Asked for information about this reformatory and school, as the best way to

get facts, Dr. Snedecor wrote to A. D. Wilkinson, the only teacher on the place, giving certain questions that he wished answered.

In sending in Wilkinson's reply, which is given below, Dr. Snedecor made this touching statement: "It is the most forlorn place I have ever seen, where the purposes are so high, and the intentions so good. I gave him two dozen school books. Sometimes they are on the verge of starvation. The day I was there they had 'greens,' corn bread and sorghum syrup for dinner! The same for supper! I did not dare ask what they had for breakfast!"

This work ought to have our help.

Shall We Use
Compulsion
or
Moral Suasion?



THE NUCLEUS OF A COLORED CHURCH.
Mrs. McBride, of Carrollton, Miss., starting a Sunday School among her Colored "Neighbors."

My duty is to help see after the boys, and conduct all of the meetings, which are as follows: Each Sunday morning, Praise service from 7:45 to 8:30 o'clock; 11:00 o'clock, preaching; 3:00 o'clock Sunday School; 5:00 o'clock preaching. And Wednesday night,



prayer meeting each week. Forty-five of the boys must always attend these services, and a few friends who come and be with us in the meetings, and we are always glad to have them, which will make 55 or 60 in the meetings.

We use the form of correction that a father or mother would use, when they lie or take something. We whip them, and then tell them they must be better. We do not whip them as we would a lion but as they are human. This is the only punishment they get, and they are very easy to control after this.

We teach them that Jesus died for them as well as for the good boys who are free.

Two hours are given each day for school work. A pastor, one elder, one secretary, and three Sunday School teachers are all the officers in the school.

We have to see to the support of the school ourselves, because the little money that is given to us from our white friends is small, therefore, it is a hard thing for us to do what we want to do. It is a self-supporting school, and it is hard to have it so.

I will suggest that the Presbyterian people would take a part in this work more than they have for the saving of these boys. Oh! that they could see this school would be to love it, I have watched everything since I have been here, and I do see where we need money for another teacher, as I am the only one to teach. Again I will say that we are planning to build a \$2,500.00 building for the boys, and unless we can get some help we are going to have a hard time. We ask for help in this work.

THE MONTHLY MISSIONARY MEETING

HOME MISSION PROGRAM FOR NOVEMBER.

"Bless Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on Me."—ROMANS 15: 3.

Hymn 624—"Christ, by Heavenly Hosts Adored."
Prayer of Thanksgiving, Confession, and Praise.
A Psalm of Praise—Psalm 146.
Transaction of Business.

COLORED EVANGELIZATION.

Our Responsibility for Saving the Souls of the Black Folk.

A Tribute to "Mammy."

The Place of Stillman Institute.

Negro Self-help—Colored Workers.

Answer to Roll Call—Name of a colored person whom I respect.

Some of our Colored Missions.

Hymn 234—"Blow ye the Trumpet, Blow."

Prayer—O Lord, open Thou our eyes that we may see the blind multitudes that are groping in the darkness and reaching out after Thee, if haply they may feel after Thee and find Thee, O Thou Desire of the Nations.

NOTES.

During the brief period for "Business" make plans with the co-operation of the pastor, to unite in the nation-wide observance of Home Mission Week. If Dr. Morris' letter of September 18th to Missionary So-

cieties has not been received, send at once for copy. In addition to the services in the church, all Societies are requested to have meetings for special prayer for the work of Home Missions, a cause that is more and more assuming large proportions.

This will be a good time to plan also for Home Mission Study Classes, using the new edition of "At Our Own Door," or one of the other splendid text-books just off the press: "Present Forces in Negro Progress," by Dr. W. D. Weatherford, who has contributed such a masterly article in this number on "Negro Training in the South." Or, "Mormonism, the Islam of America."

Three other excellent books on the Negro problem are, "Negro Life in the South," by Dr. Weatherford; "The Upward Path," by Miss Mary Helm; and "Religion vs. Slavery," by Dr. J. H. McNeilly.

All these may be obtained from our Committee of Publication.

It will add a touching feature to the program if someone will sing "Swing Low, Sweet Chariot," or some other one of the beautiful old Negro melodies.

Aim to have the entire meeting pervaded by a spirit of thankfulness and help, which shall reach its climax in impressing upon each one her obligation and privilege to assist in lifting up this weak race, that God for His own wise purpose has placed in our midst, and to give them the pure Gospel that has made us what we are.

A MONUMENT TO FAITHFUL SLAVES

Contributed by Rev. W. A. Hafner, taken largely from account published at the time in *The Fort Mill Times*.

IN Confederate Park, Fort Mill, S. C., stand four monuments. One of these was erected to the memory of our Confederate Soldiers, one to the Women of the Confederacy, another to the Catawba Indians, and the fourth, represented by the accompanying cut, bears the following inscription:

and with sterling fidelity guarded our defenseless homes, women and children during the struggle for the principles of our Confederate States of America."

"1865"

On the south side:

"Erected by Samuel E. White, in grateful memory of earlier days, with approval of the Jefferson Davis Memorial Association."

On the west side is carved in relief a Negro woman sitting on the steps of an old colonial home, holding in her arms a white infant. At her feet is a broken toy wagon, and to one side can be seen the trees, fence, and gate of the yard.

On the east side is a Negro man sitting on a log in the shade of a tree. He has a scythe in his hand, and in the distance can be seen the wheat field with wheat cut and shocked.

This monument is made of the very best Italian marble and is nearly fourteen feet high. It was unveiled on the morning of May 21st, 1896, in the presence of a large crowd and with fitting services. The address of the occasion was delivered by Mr. Polk Miller. He spoke in a clear, ringing voice, oftentimes growing eloquent, as he would pay a glowing tribute to the slaves of the South. In the course of his address he gave this advice to the Negroes present:

"I want to say to you, my colored friends here this morning, that if you want to rise in the world the way to do it is to teach your children to respect law and order, and to cultivate those qualities of mind and heart which go to make gentlemen and gentlewomen. Be sober and industrious, treat every man, white and black, as you would have him treat you, save your money and buy property, so that when old age comes on you will have something to go upon and not be a tax upon the community by being taken care of in a poorhouse."

That the Negroes of the community appreciated Mr. White's generosity is shown by the following incident: One feature



TO PERPETUATE THE MEMORY OF
FAITHFUL SLAVES.

On the north side:

"1860"

"Dedicated
to the

Faithful Slaves

who, loyal to a sacred trust, toiled for the support of the army with matchless devotion.

of the unveiling exercises was the singing by the Negroes of the familiar hymn, "All hail the power of Jesus' name." On the morning of the unveiling a committee of Negroes waited on Mr. White and suggested that they be allowed to sing instead "All hail the power of Captain White's name." The suggestion, of course, was not acted upon, and the hymn was sung as written.

The donor of this monument a few months ago passed to his reward, but he left behind this marble shaft as a token of his appreciation of the services of faithful slaves. His act is worthy of high commendation.

Dear reader, it may not be within our power to erect a monument of marble to these faithful Negroes, but by giving the Gospel to their descendants, by teaching them by precept and example, by doing what we can to save their souls, and to enlighten them in the knowledge of Christ, we may be instrumental in erecting monuments among them more precious and enduring than marble, monuments that will bring good to our country and glory to our God. The material is at hand, the opportunity is before us, why not arise and build?

Fort Mill, S. C.

GIVING HELP THAT IS NEEDED

REV. G. R. BUFORD

FOR many years the Central Presbyterian Church of Atlanta has conducted an afternoon Mission Sunday-school for the Negro. It was organized by Dr. Theron H. Rice, and during all its history has been conducted by a corps of workers from the Central Church.

Our Sunday-school is held in the afternoon, the reasons for this being obvious. Many children of the community attend morning Sunday-school in connection with the colored churches, so the afternoon session is necessary. Then our teaching force, about twenty in number, are all connected with our morning school. We have over 300 on the roll, and the average attendance is good.

The Mission building, constructed four years ago, is well adapted to the needs of our work, though we will need a larger one if present rate of growth continues. The location is ideal. There are about 13,000 Negroes in the district, and our school is the only one of its kind in the entire city.

On Tuesday afternoons our sewing school meets. There are about 200 girls on the roll, 130 of whom did a creditable amount of work this past session. We have installed the "John Little System," and it has transformed our school.

The mid-week prayer service is held on Thursday evening. Though the attendance is not large, the meetings are always earnest and helpful.

Thursday mornings the boys of the school meet in our hall. They clear the floor of chairs and benches and enjoy an hour of real "fun."

We have a Boys' Brigade of our own "get up." Twenty-four boys have uniforms and are drilled every evening for about twenty minutes.

During the past summer we had the usual picnic. There were 266 present, for whom the ladies of the Central Church had prepared an abundant picnic dinner. This was no small task, for every one present had all that hungry mouths could reasonably ask for. An after-dinner watermelon feast added the finishing touch to the occasion.

For a period of six weeks this summer, beginning July 1st, we have had conducted in our hall the colored division of the Daily Vacation Bible School. There were 350 pupils on the roll, with high average attendance. This Daily Vacation Bible School, which accomplished a remarkable work for us, was made possible by The Men and Religion Movement of Atlanta, and we are deeply indebted to this noble body

of men for the great benefit that this session of regular Bible study and industrial and Christian training has given to the colored children and youth of the school and immediate neighborhood.

We plan to have a kindergarten and also a day nursery, and hope that in time we shall open a cooking school.

What this work is worth to the cause of

Christ in this day and generation is more than we can estimate—our own limitations and willingness will determine its progress. God has blessed it and will bless it, if we will but continue to work "In His Name" for these, our neighbors and brethren.

Atlanta, Ga.

A THANKSGIVING DAY PRAYER

GOD of our fathers, whose mercies have not failed us in any time of need, accept now the tribute of our hearts' thanksgiving for Thy guardian care and love. For plenteous harvests gathered in our fields; for the increase of our flocks, and the fruits of our orchards; for joy and comfort in our homes, and all kindly social relations; for blessings innumerable, which have crowned the year with good; for hopes of the future, and sacred memories of the past; for the light of Thy Word, and the teaching of Thy Holy Spirit—blessed be Thou, O Lord our God! Let the thoughts and affections of this day lead us, through childlike faith, to larger light and knowledge of Thy will. Hear us, our Father, for Christ's sake, and if it please Thee, renew our blessings year by year. And unto Thee be praise evermore. Amen.—*Closet and Altar.*

The fine old hymn of Joachim Neander, written in 1679, should be the utterance of our hearts:

Praise to the Lord! the Almighty King of Creation!

O my soul, praise Him for He is thy health and salvation!

All ye who hear

Now to His temple draw near!

Join me in glad adoration!

Praise to the Lord! Who doth prosper thy work and defend thee.

Surely His goodness and mercy here daily attend thee.

Ponder anew

What the Almighty can do
If with his love He befriend thee.

Praise to the Lord! O let all that is in me adore Him!

All that hath life and breath, come now with praises before Him!

Let the Amen

Sound from His people again,

Gladly for aye we adore Him.



"Enduring Hardness, that the desert may rejoice." Rev. J. G. Collins and Interpreter after a 40-mile drive across Country.



FOREIGNERS ON OUR SHORE, The bag of coal is not the woman's only burden, and the little girl looks to us for instruction.



THE HOME MISSIONARY "INSTEAD OF" CLUB

AUNT ALICE was dearly loved by all her real nieces and nephews, as well as by many of their playmates, who also called her "Aunt," and, although she was an invalid, there was not a brighter spot in town than her room, nor a sweeter smile than the one with which she welcomed her little people. Just now she had proposed a name for a new band of mission workers, and each of her "really truly" nieces had given a vain guess as to what it might be.

"We will call it the 'Instead-Of-Club,' children," said Aunt Alice, "and this is why: Each of you shall have a number of small blank envelopes, and one large one. From New Year's Day, for just ten months, you will each try to put money in the little envelopes *instead of* spending it for things that you would like but do not really need; whenever you have saved any money, seal it in the envelope and mark it *Instead of* 'fudge,' or a 'hair ribbon,' 'soda water,' 'a new stamp,' or whatever it may be that has tempted you. As president of the club, I will call a meeting for the first Saturday in November, when you will each bring your large envelope filled with the little ones; we will borrow the umbrella stand for a post-office box, and each child coming in my door will drop his or her offering.

"I will read to you letters from missionaries who need help, and we will take a vote as to which family or person the Instead-Of Club will aid at Thanksgiving."

"It will be very hard to decide," said Ruth, "if they are all poor."

"I'll decide on the one that has the most children," said Annie. "or a new tiny baby."

"I'll help the one that has a sick auntie," exclaimed little Alice, "'cause she'll want some sofy pillers."

"When will the envelopes be opened?" asked Margaret. "Suppose there should be nothing but pennies, and we couldn't buy any 'sofy pillers'?"

"And," added Lucy, "suppose"—but here Aunt Alice's gentle voice interrupted. "Suppose you let the president finish her story," and a hush fell on the little group.

"As soon as we have taken the vote I will have George and Margaret, because they are the oldest, open the envelopes in turn, and copy the 'Instead-Ofs' written on the little envelopes before they empty the money into—into—let me see—what will make a good thank offering box?"

"Mamma's soup-tureen," suggested Lucy. "Papa's felt hat," said Ruth.

But Aunt Alice, fearing that both might be rather the worse for that kind of wear, concluded that her scrap basket would be the best.



WORK "INSTEAD OF" PLAY.

"I will read," she continued, "the list of 'Instead-ofs' while George counts the funds, and when he has announced the sum total and a shopping committee is appointed, the meeting will adjourn."

"Fine! fine!" "Jolly!" "Great!" said the children, and just when Mamma appeared in the doorway. "Enough for to-day," she said decidedly. "Aunt Alice is tired—kiss her and run away."

* * * *

"This is the queerest letter I ever received. Richard, have you time to hear it?" Mrs.

Nevins put a thin hand on the minister's shoulder.

"Why, yes, dear, if it isn't very long! I have a sermon to finish, but perhaps I will write it all the better, or find a better text for a new one, if I take a little rest."

"Of course you will," said his wife. "Listen, this is the letter:

We, the undersigned, are the "Instead-Of Club," and we are sending you a Thanksgiving box by express. It is full of things we hope you will like. We wish it was higher and broader, but the money wouldn't buy enough to fill a bigger one. We put our savings in little envelopes and marked 'em with what we didn't get, and Aunt Alice (she's the president) says we must put the list in. We

don't know why—it will look queer—but we hope you won't mind, and if the things get to you safely, you will be happy *instead* of sad, and warm *instead* of cold.

Your friends,
The Instead-Ofs.

Here's the list: Candy, soda-water, circus, bat, hair-ribbons, Hudson-Fulton stamps, cigar ribbons, peanuts, doll—but you'll be tired as these are just about a quarter of the things, and this must do *instead* of writing them all.

P. S.—We wore badges to remind us—they were red tape *instead* of ribbon, and George printed I. O. C. on them *instead* of our having them embroidered.—*Young Christian Soldier*.

A BIRTHDAY PARTY "IN SPITE OF"

A FRIEND of Home Missions, and an active helper of another phase of the work in a distant city, returning this summer from Montreat, visited one of our mountain mission schools.

While there, her own little daughter and another child had a birthday, and it was decided to give them a birthday party. In a letter to the Editor the mother told so graphically about the event that it would be a pity not to share with our readers the pleasure of reading about this happy occasion where the principal attraction, the birthday cake, was evolved with so much difficulty:

"I stopped in Asheville for the candles, ring, and thimble for the cake, and little pins for the prospective guests. But when we proceeded to the cake-baking there was no butter nor white sugar. We persuaded the postman to bring a cake of chocolate and another friend to send some gelatine, so our cake was of lard and brown sugar, with chocolate icing, and decoration of pink tinted brown sugar icing and the gelatine was flavored with huckleberries. But to those mountain children, with the candles and the gifts and the refreshments, it was the finest party imaginable.

Some of the little guests wore shoes, a few white dresses, but the most were clothed in a single garment of coarse, dark gingham.

"One woman in telling the easiest road to her home expressed it by: 'it'll help you'uns hikin' a whole passel.'"

In Bethany House, by Mary Elizabeth Smith.
F. H. Revell Co., (\$1.25 net).

Now and then one finishes the reading of a new book with a thought like this: "Here is a book that I am glad I read. I can commend it without qualification, and I should

like everybody I know to read it." This experience beyond a doubt gives the reader the right to tell others about the book.

The story begins in a South Carolina country home with a "Katherine," who in character is first cousin to Mrs. Wiggin's "Rebecca." Katherine grows up into splendid womanhood, fulfilling every promise of her girlhood, and after years of social Christian service in a settlement house is established in a home of her own, where she becomes at once the center to which all are attracted and from which helpful influences go forth in every direction. Whoever reads the book will find some hours of genuine pleasure, and will be helped to a sweeter and truer life.

JOHN I. ARMSTRONG.

Kirkwood, Atlanta, Ga., Sept. 6, 1912.

The Owls' Nest. A vacation among Isms, by Anne Gilbert. Fleming H. Revell Co., \$1.00.

From two viewpoints, the few hours required to read this little volume are well spent. It is a clever and entertaining satire upon the many and widely diversified cults and fads which are overrunning America to-day, and while it is rather improbable that such a varied assortment of beliefs should be found in one summer boarding house, this does not detract from the enlivening situations and conversations.

But the worth of the book lies in the way in which we see each boarder vaguely seeking to get out of life something more than material comfort, never comprehending the fact that right at hand are two people who have found the way. The shallowness and fallacy of the "isms" are in sharp contrast with the sweetness and simplicity of true Christianity, as shown in the lives of two of the characters. This is the real purpose of the book, and the plot and story are subordinated to this end.

OLD TIMES ON THE PLANTATION



'TIS easy to wander off from my theme

When traveling o'er the ground,
Through evergreen pastures across the
bright stream,

When in fancy I wander around,
And I see the picture which never grows
older—
Tho' age chills the blood, it never grows
colder.

I fancy I see those Negroes again
That I loved in the days long ago;
As they worked in the field in the cotton
and grain

And sang as they chopped with the hoe.
I can never forget wherever I roam
The scenes of my childhood and home.

The dear old black Mammy, so gentle and
tender,

So faithful and true to her trust;
I loved her so well I dared not offend
her;

She's gone, but I honor her dust.
From the wells of my heart spring tears
of regret—

Tho' she sleeps 'neath the sod, I can never
forget.

She was lovely to me in her colored ban-
danna

With which she turbanned her head.
Her song sounded sweet in its high-flown
soprano,

As she put me to sleep in my bed.
Her soft crooning voice I can never for-
get;

Like an angel in dreams she comes to me
yet.

—General Gordon, of Mississippi.

I claim there is no Negro problem but the white man's problem. I am sixty-three years old and spent the first eighteen years of my life at my father's farm, with his slaves, and I am glad to say I

have no hatred, but the best of feeling, for all mankind. I would work and try to do right to all men, regardless of color.—
Said by a Southern man who employs two hundred Negroes.

A NOTABLE ADDRESS

AT THE last session of the Southern Sociological Congress held in Nashville, Tenn., Judge W. H. Thomas, of Montgomery, Ala., delivered a notable address on "The Negro and Crime."

Such a fair and timely appeal for absolute justice in the administration of our laws cannot fail to promote better relations between the white and black races, and among all the heterogeneous peoples who make up our body politic.

The following quotations from Judge Thomas' closing words may help all of us to a truer understanding of the grave responsibility that rests upon our native white citizenship for the impartial application of justice in all our dealings:

"We must admit that the American people are not yet homogeneous. A national spirit cannot arise so long as the clan-spirit distrust the superior power of government. Witness Virginia's recent

disgrace and Tennessee's Reelfoot Lake trouble! Such distrust will only give way to a feeling of general protection and confidence that will result from *the administration of the law alike to all men at all times.*

"The enactment and the administration of the law being largely in the hands of the native white man, the more is it his duty to have it rightly administered. Of every community, it is true, that in exact proportion as the laws are uniformly administered, there is developed the spirit of confidence among all classes—the governing and the governed. In exact proportion as there may be an administration of favoritism, there will spring up a distrust among all classes—the governed and the governing.

"Will not the white race answer 'the challenge to prove the superior civilization by a greater degree of kindness and justice to the inferior races?'"

A friend of Colored Evangelization has taken an original and practical way to show his interest in the cause.

The Treasurer of Assembly's Home Missions recently received \$10 for the colored work, with the statement that the money was "the proceeds of Sunday eggs."

While standing rigidly for Sabbath observance, the Committee cannot refrain from hoping that the output of the chickens on that farm will increase in number and profit; and that their industry will never be less on the First Day of the week.

TREASURER'S REPORT OF HOME MISSIONS, SEPTEMBER, 1912

	1912	1911	Increase	Decrease
Total Receipts, September.....	\$ 7,286.02	\$ 5,618.99	\$ 1,667.03	
April 1, 1912 to September 30, 1912.				
From Churches	\$28,503.90	24,146.22	4,357.68	
" Sabbath Schools.....	3,600.40	1,822.37	1,787.03	
" Missionary Societies.....	2,517.69	2,217.21	300.48	
" Individuals	13,263.59	8,011.88	5,251.71	
" Legacies	2,890.00	984.03	1,905.97	
" Interest	2,510.39	1,760.00	750.39	
" Literature	49.47	69.24		\$19.77
	\$53,344.44	\$39,010.95	\$14,353.26	
From Emergency Fund.....	4,984.00			
" Permanent Loan Fund.....	10,000.00			
" Board of Domestic Missions.....	625.00			
" Special Loan, Durant.....	6,206.89			
" Church Erection Loans.....	924.53			
" Special Evangelistic.....	1,867.25			
" Soul Winner's Society.....	5,199.41			
" Balance, March 31.....	166.22			19.77
	\$83,311.74		\$14,333.49	

A. N. SHARP, Treasurer.



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWKETS, D.D., Sec'y,
192 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky

CHRISTMAS OFFERINGS

THE General Assembly has set apart the month of December as a time for informing the people concerning the work of Christian Education and Ministerial Relief, and of receiving special offerings for this cause.

We are exceedingly anxious to get all of the children interested in the world-wide work of the Church. It is peculiarly fitting that they should be instructed concerning this department of the Church's work, and that they be given an opportunity to contribute of their substance to it.

In the work of Education for the Ministry we are helping to recruit and educate boys and young men to become useful and happy workers in the mission fields of the Church.

In the work of Ministerial Relief and the Assembly's Home and School we are caring for the sick and aged workers who have borne the burden and the scorching heat of the day, and who have now been laid aside from their labors, and for the needy widows and little fatherless children of our ministers who have died.

In the work of Schools and Colleges we are helping young boys and girls to receive an education that will make them more useful workers in all parts of the Kingdom.

We earnestly hope that special attention will be given to this work in all of the Sunday-schools at the Christmas season.

We call upon pastors, Sunday-school superintendents, and teachers to set aside Sunday, December 22nd, as a time for special Christmas offerings for this work.

A little girl in one of the homes of Louisville, Kentucky, recently exclaimed, "Mother, what is Christmas?" The mother carefully explained that it was the birthday of Jesus who loved the little children and came to save them from their sins. With her heart deeply stirred with love for the children's friend, and with great enthusiasm, she exclaimed, "Well, I wonder what He will get!"

This is a thought that might well be impressed at this season of the year upon the minds and hearts of all of our children. While they are receiving tokens of love and appreciation from kindred and friends, would it not be well for their attention to be called to that great Friend who loved them and gave Himself for them? If the question arises in any of their hearts, "What will He get from me?" they might be reminded of the words of the Saviour who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

What could make the pupils more happy at this time of joy and plenty than giving of their abundance to help train some poor boy for the ministry, or to provide for those who are numbered among the "saints who are in need"—the aged, the sick, the needy widows, the helpless little orphans

of God's self-denying ministers. Let us remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

"And we believe Thy word,
Though dim our faith may be,
Whate'er for Thine we do, O Lord,
We do it unto Thee."

We have a choice selection of stories to be read to the school and have prepared an interesting program and special, attractive envelopes for use in arranging for a Children's Day and receiving the Christmas offering.

Should you desire any of these helps, communicate with Rev. Henry H. Sweets, Secretary, No. 122 Fourth Avenue, Louisville, Ky.

THE POWER OF THE CHILD

Ian Maclaren's Story in St. Jude's

THE following abbreviation of a sweet little story by Dr. Watson, illustrates the development of benevolence in the soul of a peculiar parishioner under increasing light and personal appeal:

In St. Jude's Church there was one Jacob Murchieson, and "by general agreement there was no one so thoroughly, consistently, perseveringly, ingeniously mean." He was "cold, calculating, ungenerous, inhuman," and was an offense to John Carmichael, the pastor of St. Jude's Church in the Free Kirk of Scotland.

One Sabbath the pastor wanted to present to his congregation an opportunity to make a contribution to send some poor city children to the country on a two weeks' holiday. Murchieson's eyes were upon the pulpit "like the artillery of a fortress trained upon some poor training-vessel," and Mr. Carmichael feared to begin his sermon because of the attacks that would be made upon his argument and appeal by what Mrs. Carmichael called that "disgusting old skinflint" sitting in the end of a pew paralyzing the preacher.

On Monday morning an unexpected call was made at the manse by the much dreaded Murchieson. Carmichael asked his wife how much she thought the miserly old parishioner would give to the children's outing fund, and she said, "If for a wonder he gave anything, the furthest limit would be two-and-sixpence," but the pastor was still under the fervor and glow

of his sermon, and he ventured to guess that Jacob would give him ten shillings.

After a tirade against philanthropic works in general, Murchieson said, "I'm told that there's a new society started by three ministers and seven old maids to provide spectacles and false teeth for people out of work," but he assured the pastor he was not himself a subscriber to the new society. Whilst in ordinary circumstances he would not favor the holiday proposal, yet, if he was only satisfied, he might give ten shillings. Carmichael was decidedly cheered by his generosity, and went on to explain how carefully the children were selected, how cheaply they could be boarded, and what a fine time they would have out in the country, and how he himself loved the hills and glens, and fields and flowers, and roses and honeysuckles. Then when he went into the courts of the city and saw the children in the slums, a whole family in a single room, and the house beside a filthy gutter, instead of beside a sweet, clear-flowing stream, he felt that the children never had a chance of enjoying a pure, happy child life.

Then, to his surprise, Murchieson said, "Put me down for a pound!"—five dollars! It fairly took the parson's breath away—such generosity! Then he went on to tell how the most blessed results followed last summer's work, and what provision they were making to take boats for the boys, and toys and dolls and old parasols for the lassies, and the old miser said, "Make it five!"

The wind of heaven was blowing over the soul of Jacob Murchieson, and the pastor went on to tell of the boxes and bundles the children carried, and how full of eagerness they were to get out to the bright green fields, and Murchieson said, "Make it ten!"

Carmichael went on to tell how he had gone out to see the children in the country, and how he saw them up on the bank, decorated with necklaces of flowers and coronets of roses, and how one of the lassies from the Sunday-school, when she saw the pastor, called out, "Isn't this grand, Maister Carmichael?" and she threw me down a honeysuckle. Then Murchieson said, "I mind the honeysuckle on the road I gaed to sehule. I'm no sure that I've seen a honeysuckle sin' that day; at any rate, I never noticed it."

Then when Carmichael described the boys paddling and swimming in the burn, and how he nearly cried for joy and thanked God because they had two weeks in the burn instead of in the gutter, and then said, "But maybe you're laughing at me for my foolishness."

"I'm not," said Jacob almost fiercely. "How dare you say so to me? There was a burnie round by my mother's cottage, but it's mair than fifty year sin' I biggit a dam. Make it twenty!"

Carmichael went on to tell how "the whole eaboodle" went off in some carts given them by a kind-hearted farmer, and how he was the worst laddie of the whole gang, and how the boys had a mimic war, and the lassies played ring-around-a-rosy, and washed their dolls' clothes in the

burn, and how they had milk and bread-and-jam for tea, and how they all went home singing in the carts, and how the boys brought the cows home in the evening and the lassies milked them, and how they went to sleep in their clean, homely beds, "with the fresh air blowing in through the windows, and their faces red with health, as if the hand of the Lover of little children had wiped away all the grime of the city from their cheeks, as well as the sin of the city from their souls."

"Make it fifty!" shouted Murchieson in his excitement and great glee, "and a pound extra to buy peppermint-roek."

"To buy what?" said Carmichael.

"Mon! div ye not know what peppermint-roek is? There's naething like it, though it's lang sin' I tasted it. I'll have some this vera day. And look ye here, Mr. Carmichael, ye want to send a thousand bairns next smummer, but you're afraid about the cash; pick your thousand, and I'll underwrite the company!"

And as Murchieson marched away down the street, as if a brass band were playing in front of him, Carmichael said to Kate, "This is the beginning of a time; we have not heard the last of Jacob."

Murchieson gave so much money to every charity and benevolent work after that that a merchant said, "He is not himself; he must be going crazy."

But Carmichael said, "It's the first time he has been himself, I would say. This is the real Murchieson, only we didn't know him before, and he didn't know himself."

WHAT SHALL I DO WITH MY LIFE?

REV. WILLIAM F. ANDERSON, D. D.

WHAT shall I do with my life? How important the question to the youth of this day! The college, especially the Christian college, helps solve the problem. Rightly improved, a college course puts a man in possession of himself. It reveals to him the wealth and power of his own inner possibilities. It

makes him a citizen of all worlds, contemporaneous with every age. It enables him to see all sides of all questions and to see them in the large. Kepler declared, "In reading the secrets of nature, I am thinking the thoughts of God after Him." By this process men are made great.

A liberal education also affords outlook.

It wonderfully enlarges the area of life. It gives reach and range to thought, aspiration, endeavor. It helps one to say with the Psalmist, "He brought me forth also into a large place."

The power above every other to give intensive force to life is the touch of the Strong Son of God. Apart from Him, no adequate purpose, no sufficient motive may be found. The observation of the careers of one's fellow collegians through twenty years from graduation day makes this truth clear as sunlight. It is by His secret that we comprehend the moral forces within and without. By the vision which He gives, we discover the marvelous field for the play of great personality as afforded by the conditions of human life.

Let the young people everywhere turn toward our own educational institutions. It will pay in the long run to take sufficient time to get ready for the work of life. No institution apart from the Christian home can do so much as the Christian school to help young people to attain their highest and best.

The Executive Committee of Christian Education is seeking to arouse the church to a true sense of her duty to care more adequately for her boys and girls at this critical time in their lives, and to foster and develop our own Christian schools and colleges.

Could any matter be more worthy of your sympathy and prayers and help?

A RUINOUS ERROR

REV. DR. C. H. PARKHURST, in a sermon to the students of Harvard, said, in his usual pithy way:

"There is a tacit understanding among college graduates and undergraduates that if they throw themselves into theology it carries with it the supreme devotion of their mental acquisitions to the needs of fellow man; but that if they thrust themselves into secular pursuits—trade, teaching, journalism, literature, politics—there is no such commitment implied; that their powers are still their own, and that whatever vigor and insight they put to the service of their times, is so much work of supererogation for which it becomes the times to be supremely grateful. I would that juster and more biblical ideas prevailed upon this matter."

"There is perhaps no greater hindrance to the full development of the power of the Christian church than this same false notion. It is this that, to a great extent, limits the efficiency of the church to the labor of a professional few. This holds back men from the ministry and cripples those who are in it. This hides away the wealth of the church from Christ and His cause; it is not the husbandman's, it belongs to the steward for his selfish uses. In truth all who make a profession of religion enter into the same solemn covenant to live wholly for Christ, to be His in all their service and possessions and influence. The only difference between a minister and a layman is in the *form* of the service to be rendered. Only let the stewardship of money-making be placed on the same grounds as preaching, and the world will soon be reclaimed."

THE BEST INVESTMENT

A STORY was recently published of a man who, at great self-denial, had provided a thorough Christian education for all his children. When his friends were talking of splendid investments in oil and coal lands, he was heard to say:

"I calculate that I know something about investments myself, having tried several kinds. And I judge that an investment in Christian education just about beats them all. It pays big dividends, and pays them right along. They get better all the time. The markets do not affect

them. I have tried it. Better put a thousand dollars into the making of a man, than a good many thousands into the making of more thousands."

And those who stood by remembered how the old man's son had been converted in a Christian college, and how he had gone as a missionary. And they were silent. The talk of money did not seem to belong in that atmosphere. They were thinking of their own boys and girls. "I give my verdict for Christian education," he said, moving away. That night in several homes there were councils and prayers, while children slept, but the next morning for more than one boy and girl the door to the Christian college stood wide open.

Where could any one find a better field for such investments than by making a liberal contribution to the Educational Loan Fund now being erected by the General Assembly. From this fund loans are made to any of our boys and girls of approved character who desire to study in one of our Presbyterian colleges. We are selecting as the recipients of these loans,

those who declare that it is their desire to obtain a better education not solely for their own advancement in life, but that they may be better qualified to do Christian work, whether as a missionary, as a teacher, or in some other worthy vocation.

The loans are made at the rate of \$100 a year for a period of four years in case this much is needed. The recipients of the loan receive this money under promise to return it as soon as possible after graduation. As soon as the money is returned it will be loaned to other students, and thus the entire amount will be constantly rendering its beneficent work.

The most of the money now in the treasury has been received as Memorial Scholarship Funds, the donor giving \$400 in cash, or in pledges payable \$100 a year for four years.

This not only furnishes an opportunity for many of the best and strongest of our boys and girls to receive a better education, but by directing them to our own Presbyterian colleges these institutions themselves are greatly benefited.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Receipts from April 1, 1912 to September 30, 1912

REV. HENRY H. SWEETS

Of the \$129,000 asked by the General Assembly for Christian Education and Ministerial Relief, we have received during the first six months—from April 1, to September 30, 1912—\$32,255.37—an increase of \$1,475.35 as compared with last year. This leaves a balance of \$96,744.63 to be raised during the remaining six months of the year.

The amount received has been credited as follows: General Fund (unspecified), \$5,448.21; Education for the Ministry, \$6,493.88; Ministerial Relief, \$14,799.10; Home and School, \$4,828.29; Schools and Colleges, \$685.89. Making a total of \$32,255.37. During the first six months last year we received for these causes \$30,780.02. Increase, \$1,475.35.

SPECIAL FUNDS.

Educational Loan Fund.—There has been remitted to the office for this fund, \$722.03. Received during the same period last year, \$952.03. Decrease, \$230.00.

Endowment Fund of Ministerial Relief.—Amount requested, \$500,000 as soon as possible. Of this amount \$315,107.41 had been received up to March 31, 1912. Received during the same period last year, \$2,529.92. Decrease, \$936.00. Total amount of Endowment Fund, September 30, 1912, \$316,701.33. Amount yet to be raised, at least \$183,298.67.

Please send all funds to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

THE MISSIONARY SURVEY

W.C. SMITH MANAGING EDITOR

Volume II.

NOVEMBER, 1912

Number 1

Published monthly by the Presbyterian Committee of Publication,
212-214 North Sixth Street,
Richmond, Virginia

EDITORIAL

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WOMAN'S WORK IN THE CHURCH

A BRIEF summary of the address of Mrs. W. C. Winsborough, Superintendent of "The Woman's Auxiliary of the Presbyterian Church in the United States," before the Virginia Synodical, held at Lewisburg, W. Va., October 1st-3d, will perhaps give more clearly than anything recently published what the leaders of the present women's movement conceive to be the plan and scope of their work.

The plan of organization throughout the Assembly, as compared with the general woman's work of other denominations, is unique. It embraces the best and most practical features of the others, but with the distinctively Presbyterian feature that its whole structure rests upon the basis of Sessional control.

The plan stands first, for the doctrine of the purely auxiliary character of Woman's Work. In no particular does it countenance an independent jurisdiction. Man's work and woman's work are bound to be, in a sense, distinct and separate in the church, even as it is distinct and separate in the home; but just as the woman is properly the auxiliary force, or helpmeet in the home, just so she is properly the auxiliary force in the church. It is God's arrangement and it would be wrong to seek to change the ordering of divine wisdom.

Therefore, all the conclusions or acts of the Presbyteries in so far as they relate to the conduct of the work, are of a purely suggestive character, or rather in the nature of recommendation to the woman's societies in the local congregation. Since

then, the local society is under direct control of the Session, it can be truly said that the organization and conduct of the Presbyterial is based upon the principle that the local society, under its Session, is the executive unit.

The Synodical, meeting in the fall, is constituted by five delegates from each Presbyterial, and the Synodical bears the same relation to the Presbyterials as the Presbyterial bears to the local societies. Thus the Synodical can be truly said to be a representative body, set up by the Presbyterials, whose executive units are the local societies, operating under control of the Session. The presidents of the Synodicals form an advisory body known as The Woman's Council. Of course, this body has no executive power. It is simply a necessary arrangement for helpful interchange, conference and recommendation.

The plan contemplates the uniform organization of all woman's societies, as for instance, the same schedule of officers and the same form of constitution for societies, for Presbyterials, and for Synodicals. Complete details of such constitutions and schedules of officers can be had by application to Mrs. W. C. Winsborough, Superintendent, 4001 West Prospect Place, Kansas City, Mo. The importance of the uniformity thus sought is obvious.

The plan further contemplates auxiliary aid in all the benevolent works of the church. Just as the Assembly has recently embraced all the benevolent causes under a system which insures the uniform or proportionate advance of all and the neg-

lect of none, so the woman's department, planning its work for sympathetic and effective co-operation, proposes to place itself in helpful juxta-position along all lines. This makes available, for instance, to the Every Member Canvass, and to the Million and a Half Campaign, the well nigh indispensable aid of the women's organizations, which have proved such a tremendous power in whatever phase of the church's work they have undertaken in the past.

Included in plans for this year's work is the proposition to increase the membership of women's societies at least 10 per cent. The statement was made that only one woman in four of the church membership is now enrolled, which would indicate a broad and inviting field for a new membership campaign.

Another vital feature of the plans for the year is the enlarged effort proposed for the organization and conduct of study classes, and the pushing of an educational campaign to acquaint the women of the church with all phases of the church's great mission to the world at home and abroad. An especially attractive, as well as wise, feature of this effort will be work undertaken for the young people of the church. Here again is shown woman's peculiar and distinctive opportunity—with the young—and, as fully demonstrated by her faithful labors of the past, in this field, doubtless a signal work for the Master will be done.

Mrs. Winsborough's reference to "supervision" was specially interesting. She said that in no other denomination was there so much said about the supervision of woman's work as in this, and in no

denomination was there less supervision actually done. Many Presbyteries and some of the Synods are without a committee for the oversight of woman's work. In some cases the women have pleaded for this without avail. In all cases they earnestly desire such official supervision, for they feel that they greatly need the counsel and advice—and if need be, the admonition—of the constituted authorities of the church; but, as a rule, the women's organizations are left to work out their problems alone. Hence, all the more necessary is it that their organizations should be built on the most self-helpful lines.

If the plan of woman's work as understood and so clearly stated by this most efficient and earnest officer, is adhered to by the women of the church, surely there is every reason for congratulation to the church, and for the hope that through its operation splendid progress may be made toward the goal which all of us so earnestly desire; namely, the taking of the home land for Christ and the accomplishment of our church's definite part of the task of evangelizing the world in this generation.

The General Assembly, divinely guided, we believe, has given to the women a plan for cohesion and unity which will insure greatest accomplishment in proportion to the effort expended. The four Executive Committees, also divinely guided, we believe, have selected a most able and efficient officer to superintend the work. Her visits to the societies and women's organization are bound to be stimulating and exceedingly helpful.

CHEERING WORDS

Many letters coming here with subscriptions and renewals for THE MISSIONARY SURVEY contain expressions of approval and appreciation. Sometimes it is just a line or a short paragraph at the close of the business letter, indicating that readers are pleased with the present effort to produce a magazine with a helpful assortment of news and other matter bearing upon the Church's great four-fold benevolent work. We want you to know that not one of

these gracious words escapes the eye of the managing editor; though it would be almost impossible with present facilities to respond to all, they are none the less enjoyable and stimulating. Such kind expressions (or if necessary, friendly criticism,) furnish the only means we have of knowing whether the enterprise is being furthered to the satisfaction of our readers.



Mrs. W. C. WINSBOROUGH, Superintendent.

4001 West Proctor Place

Kansas City, Mo.

HOW MAY YOUNG PEOPLE'S WORK BE HELPFULLY PRESENTED ON A PRESBYTERIAL PROGRAM?

MRS. L. W. CURTIS,
Secretary Young Peoples' and Sunday School Work
NORTH CAROLINA SYNODICAL

ONE of the first essentials is for the person in charge, or leader, to feel the importance of the work. Not alone the task of making a success of the young people's hour upon the program, but the more momentous one of making a success of the work itself. Dr. Clay Lily said at one of the laymen's conventions: "Every reason for our doing anything at all for this cause of Missions, is a reason for our doing infinitely more than we are doing at present." We can consistently adapt these words to the subject before us and say, "Every reason for our doing anything at all for this cause of young people's work is a reason for our doing infinitely more than we are doing at present." The fact is that at present we are doing but little. In some of our Presbyterials we find systematic organization of several years' standing, but usually the work is a new one, and leaders are eagerly looking for best methods and helps of all kinds.

A second essential is to realize that this is a world of law and order in the spiritual realm as well as in the world of matter. Nothing "happens," and causes compel their effects and effects obey their causes. If you want a wide-awake, practical, uplifting session on young people's work at your Presbyterial, then you must plan for that end and work towards it. "First the blade, then the ear, after that the full corn

in the ear," is not only the law of the seed time and the harvest, but is a rule to guide in the subject before us.

There are two ways of presenting the work upon the program, and each leader will have to decide for herself which best fills the need of her Presbyterial. One is to have a successful worker in this department give an address upon the subject; the other, to have a conference, sometimes called round-table, upon the work. If you decide to have an address, it is important that you give the speaker a brief statement of the present status of the work and also your hopes for the coming year. I recall hearing an excellent address from a speaker that had been brought at much expense from another State that entirely failed to help her hearers. The work in that Presbyterial was in its initial stage, and the address was dealing with conditions and problems that exist only after organization is complete and the round of routine begun. In direct contrast to this was an hour's talk that I heard recently upon the many questions that gather about the period of organization, when the work was of long standing and well developed. Both addresses were carefully prepared, were bright with well made points, and were splendid in spirit, yet in the main they failed for this obvious reason. I know from experience that speakers are not always responsible for such failures. I have

frequently written, when invited to talk upon this subject, asking direct questions concerning conditions, and as a rule I have received an answer which could be summed briefly as follows: "In reply to your several questions I would like to explain that we are not doing much with our young people's work, and anything that you can tell us will be helpful. Just come and stir us up, please, and put new life into us." Yes. Just so! Oh, Leaders, if you present this subject at your next annual meeting by having an address upon the subject, send to the speaker information regarding your present conditions and your hopes for the coming year.

The second method of a conference is not nearly so easy for the leader, but it is, I believe, far more fruitful of results. Such a conference will be, not only interesting, but educative and inspirational. The exchange of views and methods will help solve problems, as "iron sharpeneth iron," and the bringing of so many ladies into a place of responsibility upon the program, will develop the latent power of the Presbyterian as few other things can.

The conference must be planned well in advance of the meeting. Make out your list of subjects for discussion with regard to your own local needs. Assign the sub-

jects in the usual way to different workers in your societies, being sure to state how long you want each one to talk. Also tell to each one the general plan of the whole conference and the special points that you want her to develop. Always have substitutes in your mind in case one or more of the ladies fail you at the last. If you can't find a substitute you can always fall back upon yourself. I know of no better motto for such a time than that of the Boy Scouts, "Be prepared."

Another absolute essential for a successful conference is that the Leader be so full of the whole subject that her enthusiasm will be contagious. Nothing is more contagious than *true* enthusiasm. Archbishop Whatley's definition of the difference between a good preacher and a poor one would apply to leaders at such a time. He says that "the difference between a good preacher and a poor one is, that a good preacher is one who has something to say, and a poor one is one that has got to say something."

Our aim in all of this work is success. To achieve it we must remember that "perpetual effort is the price of perpetual progress,"—man's part, and "the Holy Spirit is the only power that can keep the momentum permanent"—God's part.

WHY NOT A WOMAN'S PAVILION FOR MONTREAT?

ALMA WILIS SYDENSTRICKER

THE splendid meetings enjoyed by Presbyterian women at Montreat this summer, served to reveal to us the many possibilities for usefulness and uplift which Montreat has in reserve for future days. This was but the second year of "The Woman's Conference" and the first of the "Woman's Council," yet what magnificent work was accomplished! This in spite of the fact that the "Council" had to hold its meetings in the hospitable home of Montreat's great hearted patroness, or on the hotel verandah, and the "Conference" had to crowd the Kindergarteners out of the church through its three days' sessions.

Surely all indications are that we have outgrown the accommodations that now exist, and we must begin in time, if we would make next year worthy the great cause for which Montreat now stands.

If the women of our Church are not able at present to "finance" an adequate building, they may at least erect an attractive pavilion, for their very own. This will, in time grow into a permanent and substantial "Woman's Building." Here we can have a week if we so desire, for our Conference, a week for our "Council" and the remaining weeks for the discussion of the various missionary subjects dear to the woman heart.

How much help might be had from an hour's Round Table every morning, such as is conducted by the women at Chautauqua, N. Y.! There the "After-School Movement," Mother's Congress Problem's, Literature, and scores of other themes will profitably fill the morning hours, while the closer acquaintance and greater community of interest thus begotten will be of in-

calculable benefit to the great Montreat plan.

Let us begin to plan for some kind of building at once. What say you, women of the Southern Presbyterian Church, to whom the Master has entrusted the gold and the silver for use in this the day of His power?

West Point, Miss.

GREETINGS FROM MRS. PEABODY

I AM sending to you a message of heartfelt congratulation on your new organization for women. The September copy of the SURVEY has reached my desk and I have read of your beginnings of service. It will be of the greatest interest to the Central Committee to watch the growth and development. Certainly women are needed to-day as never before in the world's work, and women are capable to-day of greater usefulness than in any other age of the world.

We realize that you have worked quietly and have accomplished much without recognition. Now with the wider field and better equipment, what may you not do?

We trust you will study with sister societies "China's New Day." Nothing

could be more stimulating to effort than this resumé of the recent events and changes in China. There is great delight in the thought that so many thousands of women are meeting to study and pray for this great nation which is moving so rapidly toward God.

If there is anything the Central Committee can do to encourage and help in this service you have undertaken, it will be only too happy to help.

With every good wish and a joyful God speed, I am,

Yours most cordially,

LUCY W. PEABODY,

*For the Central Committee on the
United Study of Missions.*

RECOMMENDATIONS SENT TO MISSISSIPPI PRESBYTERIALS BY THE SYNODICAL PRESIDENT

MRS. H. M. SYDENSTRICKER

IN VIEW of the fact that the perfecting of the organization of our woman's work must mean better service—greater efficiency—or it means nought, I have endeavored to look into all departments of our Presbyterial organizations to see where we have come short in the past, and where we may improve in the future. I believe with all my heart that the women of the Southern Presbyterian Church are to-day in a position to do more and better work than they have ever done. The only question is, are we going to avail ourselves of this new power? Determined that Mississippi Synodical should do all in her power to magnify her

opportunities, I wrote each of my splendid co-workers (the Presidents of our Mississippi Presbyterials) asking her to co-operate with me in riveting the attention of our people upon *four* important departments of work *this year*. These are:

First. That each local Society be asked to appoint a committee to see that an effort is made to secure a twenty per cent. increase in offerings.

Second. That a like committee secure a ten per cent. increase in membership.

Third. That each Society purchase a copy of the book "Western Women in Eastern Lands," by Mrs. Montgomery (price 35 cents, from our Publishing

House at Richmond or Texarkana), and present it to its pastor with the request that he give the contents of *one* chapter from this book at the mid-week prayer meeting *once a month*, and that the Missionary Society shall see to it that every member of the congregation has a *personal invitation* to this prayer meeting.

Fourth. That a "Literature Meeting" be held by each Society in October, when bright talks or papers shall be given on the *indispensableness* of THE MISSIONARY SURVEY and Calendars of Prayer to one who really is a member of the great Pres-

byterian family, and to whom their messages are *vital, personal letters*. At this meeting ask for subscriptions to these periodicals, and appoint a "solicitor" who shall visit every member of the congregation once a year to keep these papers ever before them.

There are many more branches of our work that need "special treatment," but we shall feel deeply grateful indeed if these four definite "aims" are accomplished this year. Will not all pray with us for success?

OFFICERS OF OUR MISSIONARY ORGANIZATIONS

In order to standardize our organization and establish channels of work, it is desirable to have uniform sets of officers from the Synodical, down to Local Society. In addition to the regular officers usually elected, we are asked to have a Secretary of Foreign Missions, Secretary of Assembly's Home Missions, Secretary of Young People and Sunday-School Work, Secretary of Christian Education and Ministerial Relief, Secretary of Local Home Missions (sometimes called Institutional Secretary), and Secretary of Literature.

The duties of each in the Presbyterian are outlined in a suggestive constitution now ready, and literature concerning each one can be obtained from the Woman's Auxiliary.

Some may ask, Why have two Secretaries of Home Missions? This is a point we need to understand very clearly. Every Synod and many Presbyteries have Mission work within their bounds for which the Synod and Presbytery are responsible. It is one of the duties of the Local Home Missions Secretary to aid in

advancing these worthy causes. She also has other important duties assigned her.

Urgent as these duties are, however, they are entirely separate and apart from the great Home Mission work of our Assembly's Committee. The work of the Assembly's Committee is carried on throughout the entire bounds of our Church, among the Negroes, mountaineers, immigrants and frontiersmen. It is the great Mission work of our Church for the homeland and the Assembly has expressly stated what share of our gifts shall be given to that cause.

After we have deducted from our offering all that we intend to give to our Local Missions, both Synodical and Presbyterian, then we are to apportion the remainder as directed by the General Assembly—60 per cent. to Foreign Missions, 21 per cent. to Assembly's Home Missions, 14 per cent. to Christian Education and Ministerial Relief, and 5 per cent. to Publication and Sunday-School. In other words, we are to understand that we have given to Assembly's Home Missions only the money sent to the Committee at Atlanta.

THE VIRGINIA SYNODICAL

MRS. S. D. WALTON, Recording Secretary

THE eighth annual meeting of the Woman's Missionary Union of the Synod of Virginia convened at Lewisburg, West Virginia, on October 1st to 3rd. The cordial welcome extended by pastor and people to the fifty delegates assembled will be long and pleasantly remembered.

Reports of the work done by Presbyteries during the past year showed wonderful increase in both gifts and membership. Many inspiring facts were noted. One Presbyterian increased its gifts 117 per cent; another doubled its membership, while one local society gave to Foreign



THE VIRGINIA SYNODICAL MEETING
IN THE OLD STONE CHURCH,
Lewisburg, W. Va.

Missions the splendid offering of \$13 per member.

The speakers were possessed of a sense of the earnest importance of the messages they delivered, and inspired their audieees with a like enthusiasm. Although many questions of interest arose, two features of Synodical work were especially emphasized, namely, the need of greater activity in the Home Mission field of our Synod, and the necessity for more thorough comprehension of, and co-operation in, the present system of Woman's Work of the Southern Presbyterian Church.

Mrs. W. C. Winsborough, the recently appointed Superintendent of our Woman's Auxiliary, was present, and explained most clearly the plan of organization as formulated by the Auxiliary, under the personal supervision of the four secretaries of our Church Committees.

The points she emphasized, briefly stated, are as follows:

I. That all woman's work should be of an auxiliary nature, under direction of the established Church courts.

II. That Synods and Presbyteries be petitioned to appoint advisory committees to confer with and advise women's organizations.

III. That the local society, under the Session, is the fundamental unit of power, Presbyterials and Synodicals possessing only recommendatory rights.

IV. That uniform officers and constitutions should exist in every department of woman's work.

V. That a "standard of excellence" be adopted by all organizations, setting a definite goal of accomplishment.

Mrs. Winsborough's address was most cordially received by her hearers, and heartily commended by the Rev. D. P. McGeachy, a member of the Synodical Advisory Committee, who declared that John Calvin himself could find nothing therein to disapprove.

That this Synodical heralds a new era of more efficient Christian service for our women, is the prayerful conviction of its members. Not to rule, but to serve, shall be its great mission.



OFFICERS AND SOME OF MEMBERS OF THE VIRGINIA SYNODICAL
at Lewisburg, W. Va. Mrs. J. C. Stewart, President Virginia Synodical
(in white); and Mrs. W. C. Winsborough, Superintendent
Woman's Auxiliary, in the center of group.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

TOPIC FOR THE MONTH—BRAZIL

THE topic for the month of November is Brazil, the greatest of South American countries and one of the greatest countries in the world. Its physical geography is unique in that the whole surface of the country east of the Andes is covered with the same character of top soil. Prof. Louis Agassiz, the famous naturalist, who spent several years in studying the physical features of the country together with its *fauna* and *flora*, accounts for this particular feature on the theory that in the glacial epoch an immense glacier slid from the foot of the Andes into the Atlantic Ocean, spreading over the whole surface of the land a paste of several feet in thickness of red clay mixed with gravel. The soil is characterized by some variety of fertility in different sections, but all of it is sufficiently fertile to produce a fairly adequate food supply for the present population with the most superficial cultivation. With such handling as the people in some parts of the world are learning how to give the soil upon which they live, its capacity of supporting population would be almost limitless.

Its present population is about twenty millions. The laws of the country have not been very unfavorable to immigration. The absence of a land tax has made it easy for a few wealthy people to hold very large bodies of it without expense, thereby preventing the occupation of it by those who would develop and utilize it. But the overcrowded populations of the older

European countries will ultimately find their way to this land where the means of subsistence are to be had in such abundance on such easy conditions, and the population will rapidly increase. From this standpoint it possesses a constantly growing importance as a mission field.

THE BRAZILIAN CAPITAL

The three most beautiful harbors of the world, whose rival claims to superior beauty have never been determined, are those of Naples, Sidney in Australia and Rio de Janeiro. The Bay or Rio possesses an advantage over that of Naples in that no frowning Vesuvius overlooks it, threatening destruction to the unwary traveler or to the peaceful citizen sleeping at its base. To appreciate it fully one must ascend the Corcovado Mountain, from the top of which is to be seen a panorama of mountains, bay, and city of indescribable beauty. The mountains rise precipitously in all manner of quaint shapes, and, with the crystal waters of the bay, the houses in their bright colors, the gardens in their tropical luxuriance of foliage, and the sky at sunset, with such brilliancy of such varied and ever-changing hues, altogether make a scene to fill the soul of a painter with ecstasy and despair. Not all the cities of Brazil possess this wealth of natural advantages, but most of the larger ones on the coast present an attractive and picturesque appearance.

THE INTERIOR

Although the Portuguese colonized Brazil about the same time that the Pilgrim Fathers came to North America, one finds that after going as much as one hundred miles inland from the coast the resources of the country are almost wholly undeveloped. Railroads are gradually penetrating the interior, but the present mileage is only the beginning of what is necessary to furnish transportation for the people and the products of the soil. Interior transportation is chiefly done on two-wheeled wagons pulled by oxen, exactly like those on which Julius Cæsar transported the luggage of his legions, and whose screeching wooden axles announced their approach for miles before they come in sight. The country roads are simply gulleys that have been dug by the wagon wheels in the soft, gravelly soil. The great foreign railroad builders known as "The Pearson Syndicate," with headquarters in London and New York, have taken this matter in hand, however, and are proceeding with wonderful energy and rapidity to give the people of Brazil living remote from each other, north and south or east and west, the opportunity of occasionally visiting each other and exchanging the products of their agricultural, mineral, and mechanical industry.



SUMMIT OF CORCOVADO,
overlooking the harbor and city.

RELIGION

But what about Brazil as a mission field? Even though we may regard the form of Christianity prevailing there as

less perfect than ours, is it generous and liberal minded in us to be sending missionaries to this nominally Christian country?

We have neither time nor space to answer this question in full at present. We earnestly advise our readers to secure a copy of Dr. Speer's great address on "The Spiritual Claims of Latin-America Upon the United States and Canada," delivered before the Student Volunteer Convention at Rochester in 1910. This address has been published in pamphlet form and may be had by applying to the headquarters of



THE BAMBOO WALKS.

the Student Volunteer Movement in New York. In this address Dr. Speer makes lengthy quotation from respectable and responsible Roman Catholic writers showing that the Catholic Church in Brazil has lamentably failed to fulfil its mission in providing either for the intellectual needs of the people, of which it has had exclusive control until recently, or for their moral and spiritual needs. The pastoral letter of the Archbishop of Venezuela from which Dr. Speer specially quotes, describing and lamenting the general character of the priesthood in his diocese and their manner of life, states things which are just as true of Brazil as they are of Venezuela and all other Latin-American countries. We quote the following section of this remarkable letter:

"Nearly all the clergy of the archdiocese of Caracas are parochial: there are more than one hundred parishes, and to-day all are occupied by pastors, with few exceptions—those which have become mere hamlets. And yet, why does ignorance of religion continue to brutalize and degrade more and more these

people? Why exist so many parishes which are true cemeteries of souls dead to God, in despite of the fact that there stands the church edifice, there is Jesus Christ in the Sacrament Adorable, there is the priest with his marvelous powers to sanctify the souls? The only reason is that the parish priest does not faithfully perform his duties, he does not lay hold upon and generously shoulder the charge he has accepted, and, as many Christians who take of the Gospel only so much as suits them, so he takes up only those duties which do not trouble him much—more than all, those that produce most income. They do not preach, or, if so, it is only to tire and annoy the few hearers. What living word could come from a sacerdotal soul dead to the palpitations of the grace and

While traveling in Brazil in the year 19— we were struck with the similarity of the relation to the people of many of the Brazilian priests to that of the Buddhist priesthood in China and Japan. They are considered necessary in connection with certain occasions in the life of the people. They must be on hand to administer extreme unction to the dying, to bury the dead, and to absolve those whose consciences trouble them on account of their crimes. Apart from these official functions the best people have no use for them, and they are regarded as the most



VIEW OF THE PETROPOLIS.

the activity of pastoral zeal? There is no catechism class—and if there is, it is in this sense: that this work is for the priest a disagreeable task, for which he has neither intelligence nor heart, and which he ends by handing over to the school or to the women. Service, attention and care and frequent visiting of the sick, in order to lead them as by the hand to the gates of eternity, are unknown things to him. Poor sick ones that fall into the hands of such priests! And this, when they do not abandon the sufferers entirely under any mere pretext to escape going to their aid in their extremity supreme. * * * And we will not say more, for we should be interminable, if we were to enumerate everything."

disreputable element in the communities where they reside.

The result of this on the religious life of the people is two-fold. The educated class, many of whom are outwardly attached to the Romish Church because it is respectable to be so, have long ago become disgusted with the representation of Christianity which they find in the Brazilian Church, and have either become French Positivists, or have reacted to the opposite extreme and taken up with spiritualistic mediums as their religious guides.

The ignorant masses are what they could not help from being under the tuition of such a priesthood; religious festivals are so numerous that they seriously interfere with the transaction of business, and some of the rites and practices indulged in at these festivals can only be described as *orgies*. The vast majority of the professing Christians in the Republic of Brazil to-day are worshippers of the images and bones of departed saints. Wherever such things prevail, whether they have attached to them the name of Christian or pagan,

years to come in order to carry on successfully the immense evangelistic work which remains to be done before Protestantism attains the place which it ought to hold in Brazil. Especially will our help be needed in furnishing for the Brazilian Church an adequate supply of properly trained and qualified native leaders. Furnished with these the Presbyterian Church of Brazil, which has already established a Foreign Mission in the mother country, Portugal, will take its place among the strong and well organized forces that are



VIEW OF RIO, TAKEN FROM TOP OF SUGAR LOAF MOUNTAINS.

we find a proper field for the missionary operations of our Protestant Christendom.

The result of our Presbyterian work in Brazil, begun in 1859, is the establishment of a Presbyterian Church, now divided into two branches, containing about eighteen thousand members, organized into seven Presbyteries, two Synods, and a General Assembly, and able to maintain itself and carry on a progressive work even if all our foreign missionaries should now retire from the country. That Church, however, will need our help for many

working together in the effort to evangelize the world in this generation.

FROM THE FAR INTERIOR

Mrs. Kate B. Cowan, writing from Alto Jequitiba, our farthest interior station in the State of Minas Geracs, where she has been our solitary representative for some years, sends the following:

"We had an interesting occasion two weeks ago when eighteen young people (sixteen of these young men) stood in front of the pulpit professing their faith in Christ. The work is very interesting in all this field.

The pastor, Rev. Archibald Nora, is kept very busy with his numerous congregations—a very arduous work, necessitating so much hard mountain riding.

"I think I can promise you an interesting letter soon. I am going to attend the dedication of a new church at Manhuassu, our county seat. Rev. Alvaro Reis from Rio is expected this week for the dedication services and will hold a series of Conferences there and also here on his return. We are praying for a great blessing in the outpouring of the Holy Spirit."

A letter from Rev. W. C. Porter, written from Natal, Brazil, July 27th, speaks of a horseback journey he was planning to take through the interior of the State, and through the State of Para-hoyba, expecting to be gone from home two months and traveling about seven hundred miles. The territory to be visited had never been visited by any Protestant minister, but Mr. Porter says that the report had reached him of over one hundred people who had already been converted through reading the Bible, which has reached them in some unknown way.

It may be remembered that the church at Santa Lucia originated in this way. The first that was heard of it was a letter from some person who had found the truth by reading the Scriptures and a copy of a Protestant paper addressed to Dr. Horace Lane of Sao Paulo, and asking him for instruction as to how they should organize a Protestant church. Dr. Lane answered the letter declining to give them specific instructions, but advising them to read the Book of Acts and Paul's Epistles very carefully, and then to organize a church in the manner they thought Paul would have advised them if it had been possible for them to ask his counsel. Some time after this Dr. Lane received a letter informing him that *they had organized their church by the election of elders and deacons.*

THE AFRICAN IN BRAZIL

About three millions of the present population of Brazil are Africans, descendants of about the third or fourth generation of those who were brought over in the days of the African slave trade. The

old Brazilian slave traders discovered somewhere in Central Africa a tribe of very remarkable physical peculiarities known as the Minas. They were coal black in color, many of them over six feet in height, and the pose and carriage of some of the women, as shown in the accompanying illustration, reminds one of the statue of a Greek goddess. They were found to be so high spirited and caused so much trouble to their masters on that account that the effort to use them as slaves was abandoned. It was found that the profits of their labor did not begin to pay for the trouble they caused by their own insubordination and also by stirring up insubordination among other slaves.

In a letter received from Dr. Horace Lane, of Sao Paulo, he says of them:



BAHIA BLACKS.

"When the law abolishing slavery came, there were very few Minas in captivity. It was not uncommon to find a Mina woman owning several slaves and putting them out to service. They were hard mistresses. Many of those in Bahia are wealthy. They preserve the customs and language of their country. They are great traders, the woman taking the lead. Some thirty-five years ago, Rev. Mr. Bowen, a Baptist missionary who had spent ten years among the Minas, came to Rio and tried to work among them, speaking their language fluently. He found them little different from those still in Africa and very difficult to reach with the Gospel. They still keep up their secret societies and have their chiefs and medicinemen. Those of Bahia keep up a trade with Africa, visiting it frequently. I am of the opinion that the gold ornaments come from Africa. I am told there is a strong resemblance between the Mina and the Abyssinian."

FAMINE RELIEF WORK

We print elsewhere a letter from Rev. E. C. Lobenstine, Secretary of the Central China Famine Relief Committee, telling of the splendid service rendered by our missionaries in that difficult and trying work. Our readers will be interested in what Mr. Lobenstine writes concerning the future plans of his committee. The redemption of China in a physical and geographical sense should go hand in hand with the education and evangelization of its people. Those denuded hillsides must once more be covered with trees whose network or roots will hold the subterranean streams in check, and embankments must be built and ditches dug to control the waters of the Yangtze which, from the devastation they have wrought so long, have been well named "China's Sorrow."

We are delighted to know that Mr. Stevens, of Hsuehoufu, who was supposed to be ill with typhus fever when Mr. Lobenstine's letter was written, has recovered sufficiently to be married to Miss Mary Thompson, and that those two are both back at Hsuehoufu carrying on their regular missionary work with their old-time energy and zeal and, we have no doubt, with new and enlarged efficiency by reason of the plan of co-operation which they have so happily executed.

AT KULING

A letter from Rev. Dr. Henry M. Woods, written from Kuling on August 12th, tells how he was enjoying his rest at that summer resort. Dr. Woods writes:

"I am very busy correcting 'proof' for my Christian commentary on 'Mencius' which is now going through the press, to be ready for sale this Autumn, in time for use in Mission Schools and Colleges. It will be issued in two volumes, about 450 to 500 pages octavo. Something of this sort is absolutely necessary to prevent teaching the classics in our Christian schools with heathen interpretations, that is, teaching heathenism. If taught with a Christian commentary, which gives all that is good in the Old Chinese Commentaries from a literary and critical standpoint and yet points out the errors of idolatry, worship of the material universe, and of fortune telling, and giving in place of this

Christian truth, the classics instead of proving a bulwark of heathenism may be turned into a help to the spread of Christian truth. I have now finished four volumes on the 'Four Books,' more than 800 pages, and hope if all goes well, to prepare two more volumes on the Book of History and that of Poetry, with extracts from the Book of Changes, making a complete set of the Chinese classics covering the ground necessary to be gone over in Christian Colleges and Schools and printing all from a Christian viewpoint.

"In addition to this, I have kept up the regular work of preaching in Hwaianfu during the year and during the spring had famine work in addition—so we have not been altogether idle!"

This extract from Dr. Wood's letter shows us several things in regard to the strenuousness of missionary life in China. Dr. Woods is a regular evangelistic missionary, almost entirely responsible for that phase of the work at his important station of Hwaianfu. While attending to this work and doing a little famine relief work on the side occasionally, of the kind referred to in Mr. Lobenstein's letter, he occupies his leisure moments in producing this five hundred page edition of the "Works of Mencius," with notes and comments intended to neutralize the heathen influence of this old Chinese classic when used as a text-book in schools. When and how the missionaries do all these things is something which it passes our faculty of imagination to figure out.

Dr. Woods closes his letter with an earnest appeal, which we most cordially and enthusiastically second, for a little straw to be used in the gospel bricks they are trying to make at Hwaianfu in the form of some hospital facilities for the large and important medical work that is done at the station.

"NO EMPEROR, NO TAXES."

The young Republic of China is having some unexpected embarrassments growing out of the operation of the law of association of ideas. In the olden time (not long ago) the Chinese always associated in their minds the thought of the Emperor and the officials with the thought of taxes. Last autumn the introduction of the new re-

public was signalized by the remission of certain taxes, to the great joy of the people. But to meet present emergencies it has been found necessary that these taxes should be reimposed. This has become an acute popular grievance, which is giving rise to riotous disturbance in many places.

The Emperor and the queue were also associated in the minds of the people, and the idea has been widely taken up that with the cutting off the queue, signalizing the end of Imperial authority, taxes should also disappear as a feature of the new civic life. We trust that some means will be found by the authorities to overcome this difficulty, which one can easily see might grow to serious proportions in a short time, unless an educational campaign is speedily launched to teach the people that the abolition of taxes is not one of the blessings which they can hope to see ushered in by the establishment of their free institutions.

A SIMPLE FAITH

We publish elsewhere the life story of a Hindu woman, as told in the hall of the Liebenzelle Mission at Lausanne, Switzerland, and reported by Mrs. R. A. Haden, who is temporarily sojourning there. Some of the things related in this story are very wonderful, but we see no reason why any of them might not have occurred in response to the simple and child-like faith which the story reveals.

The story published in our September number of "How a Governor in Siam Found Christ" was equally remarkable, and bore on its face similar evidence of its genuineness in the simplicity with which it was told. No place on the earth's surface is so hidden and remote that one dwelling there and seeking after God cannot find Him, for in all such cases God Himself becomes the seeker, and His messengers will compass sea and land to find those who desire to worship Him in spirit and in truth.

Our readers will notice that a considerable proportion of the contributed matter in this issue is from native workers in

several of our fields. Mention has been made of the story of the Hindu woman. Equally interesting, but in a different way, is the address of Mrs. Mao, of Hangehow, China, on "The Difference Between Christianity and the Other Religions of China." This paper would do credit to one of the most intelligent of our Southern Presbyterian women if read at the meeting of one of our Presbyterial or Synodical Unions.

We would call especial attention to the address of Rev. A. Almeida, reported and forwarded to us by Miss Eliza Reed, of Pernambuco. It ought to be a matter of great satisfaction to the supporters of our work in Brazil to have such evidence as this furnishes of the character and ability of the native ministry who have been trained and educated by our missionaries in that field.

THE CHINESE "CHRISTIAN INTELLIGENCER"

The Christian press is one of the agencies that must be depended on, next to the preaching of the gospel, for helping to shape the development of the new China along right lines. *The Christian Intelligencer*, edited by Dr. Woodbridge, of Shanghai, is now going all over the Republic of China and has become a potent influence for good. It is being recognized by both the civil and military authorities in a way that should cause its gifted editor to feel greatly encouraged. We are sure his head is too level to be turned by the recognition which his editorial work is receiving in high quarters. Recently he received a letter from Yangchow, from which the following is quoted:

"The military headquarters here have decided to order copies of *The Chinese Christian Intelligencer* to the extent of \$50.' A prominent Chinese has offered to pay the difference in money if the subscription price of the *Intelligencer* is cut down one-half. He wants all Christians to read it; and a letter has been written to the Chinese Christians in California by two business men in Shanghai asking that a sum of \$1,800 sent to them for Red Cross work be transferred to sending the *Intelligencer* to all officials in China."

DEATH OF DR. GRIFFITH JOHN

The North China Herald gives a page and a half to its obituary notice of this great pioneer missionary, who died in England on July 25th, in the eighty-first year of his age and the fifty-seventh year of his missionary service in China. In this fifty-seven years of service he only took three furloughs. In 1876 he founded the Central China Religious Tract Society and was the author of a large proportion of the literature published by the Society until his dying day. He was one of the first missionaries to enter the interior of China, traveling up the Yangste Valley in 1855, first to Nanking and then to Hangkow, where his life work was mainly done.

In July, 1860, in company with Dr. Edkins, he visited the headquarters of the Taipings at Soochow and secured from the Taiping Emperor an edict of religious toleration. This proved of no permanent value, however, owing to the failure of the Taiping rebellion.

The London Missionary Society commemorated his Missionary Jubilee by the erection of a fine block of buildings at Hangkow, known as the Griffith John College, and the Central China Tract Society

honored his work by the erection of a fine establishment known as the Griffith John Jubilee Building.

For a long time Dr. John was very despondent over his own spiritual condition, and on account of the seeming paucity of results from his labors. But in 1878 the spiritual blessing he had so long and earnestly desired came at last. One day he lay all day on his face before God in prayer. The next day when he went forth to preach God opened his lips, and the Holy Spirit fell on him and his hearers. On all sides those who had received the blessing rose up to bear their testimony, and some of the vilest characters in the community were suddenly changed and began to go about the country testifying to the grace of God, and exhibiting the effects of it in their lives. From this time on success crowned his labors. He lived to see the small beginnings of 1861 grow to the great things of 1912. Schools, colleges, hospitals, and churches scattered over a wide district, together with a name known and loved throughout the length and breadth of China are the enduring monuments of his life work.

SELECTION AND APPOINTMENT OF MISSIONARIES

THE most vital feature in the Church's program for world evangelization is an adequate supply of properly qualified missionaries. The selection and appointment of its missionaries is by far the most important work which any Missionary Agency has to perform. The method pursued by the Committee of Foreign Missions in this important work should be, and doubtless is, a matter of deep interest to all those who are looking forward to foreign missionary work, and also to the Church whose representatives the missionaries are, and for whose support, by their appointment, the Church becomes responsible.

The avowed policy of all responsible Missionary Agencies is to limit their appointments to persons of superior charac-

ter and gifts, for only such can deal successfully with the problems with which the foreign missionary is constantly confronted. Working in grooves that others have cut and building on foundations that others have laid, many men can have a successful ministry in the home Church whose work would be only failure and disappointment in the foreign field, where they would have to cut their own grooves and lay their own foundations. What to do with those members of the force who, after being sent out, are found to be weak, inadequately trained, or otherwise unfitted for the work, is one of the most difficult questions with which either the Missions or the Executive Committee have to deal. Some years ago one of our Missions appointed a sub-committee on efficiency

which was expected to report on each missionary sent out at the close of his or her first term, and advise the Executive Committee as to whether or not it would be wise for the missionary to be returned to the field. As no report has ever been received from this sub-committee, it is evident that this method is one that cannot be relied on for eliminating from the missionary force its inefficient members. It is doubtful whether any way will ever be devised by which this result can be satisfactorily accomplished. It becomes, therefore, all the more important that the greatest possible care should be exercised in the selection of missionaries in the first instance.

In our Missionary Manual (paragraph 20) it is emphasized as the duty of Presbyteries and church sessions to seek out and recommend to the Executive Committee men and women specially suited for this work. As a matter of fact this provision has proven in practice to be an absolutely dead letter. The principle it contains, however, is a correct one, and has only been found inoperative by reason of the assignment of this duty to the wrong agency. It is our belief that the Executive Committee of Foreign Missions ought to be authorized and instructed by the General Assembly to take the initiative in this matter, looking out suitable persons and ascertaining their fitness beforehand, and then calling them to the work, just as our churches now call men to the pastorate. The exercise of this function by the Committee need not supplant, while it would usefully supplement, our present method of relying on "volunteers," who receive their missionary impulse in many different ways, and who come before us as "applicants" in response to a general call.

The qualifications deemed necessary for successful foreign missionary work are enumerated in paragraph 18 of our Manual under the following fourteen specifications:

1. Strong faith in God, with persevering prayer.
2. Earnest love for the souls of men.

3. Reliance on the Holy Spirit.
4. Single hearted, self sacrificing devotion to Christ and his cause.
5. Strong common-sense.
6. Good intellectual training.
7. A reasonable facility in learning languages.
8. Sound judgment of men and things.
9. Tact and adaptability to people of all classes and conditions.
10. A hopeful, cheerful spirit.
11. Ability to work harmoniously with others.
12. Persistent energy in carrying out plans well formed.
13. Special fitness for the department of work for which they seek appointment.
14. A sound physical constitution fitted to endure hardness, and not subject to any hereditary disease.

It is a question whether any living human being possesses so many good qualities in any marked degree of development and with a bearing in any one direction. A generalization of them in sufficient detail for practical purposes would be: a good physique, good mental gifts and training, common sense and freedom from eccentricity and a sound and healthful piety.

The *physical qualification*, in one sense the least important, is in another sense the most important of all. For the most magnificent mental and spiritual gifts are rendered nugatory for service in a foreign country by one's physical inability to live and work there. It is therefore required of our applicants, first of all, to furnish a health certificate, which is practically the same as that required for acceptance by the New York Life Insurance Company. And having found that the family physician, either through indifference or influenced by personal friendship to further the applicant's wishes, would sometimes lean to mercy's side in his diagnosis, the certificate of a second physician is now required, and by a recent action of the Committee this physician is an appointed member of the Executive Committee, and all applicants are required to come to Nashville for examination by him before their appointment is finally consummated.

The General Assembly of 1909 also adopted the rule, which the Executive Committee is required to enforce, that "No single lady other than a trained nurse will be appointed who has not had *the equivalent of an A. B. or B. S. degree from a reputable college*, and also in addition to that at least one year of special training for the special line of work for which she is appointed." This has seemed a somewhat hard requirement to some of our female applicants. Inasmuch, however, as it requires exactly the same amount to send out and support a highly trained worker as it does to support one of inferior training, it is manifestly the duty of the Church to exercise the kind of economy in the use of the trust funds given for this work which this rule requires, unless it should be found absolutely impossible to secure as many workers as are needed with the proper training. Many missionaries have been heard to express regret on account of having gone to the field insufficiently trained, while no one, in our experience and observation, has been found to regret any reasonable time spent at home in securing such training before going to the field.

The Assembly of 1909 also instructed the Executive Committee "to adopt *an age limit*, especially for female applicants, refusing, except in very extraordinary circumstances, to give an appointment to an applicant who is over thirty-five years of age." It is our judgment that this rule should be applied in the case of applicants of both sexes. The reason for it is that, the natural language learning period being from two to four years of age, and the difficulty of acquiring the facile use of another language increasing as one's age increases, a period is usually reached at the age of thirty-five years beyond which the acquisition of an effective speaking use of any foreign tongue becomes a practical impossibility.

It is also required that each applicant *shall make a statement to the Committee*, either by letter, or, preferably, in person, as to his or her personal history, circum-

stances, training, religious experiences, motives, experiences and success in religious work at home. This statement must include the names of responsible persons who have had special opportunities to know the applicant, to whom the Committee may write for testimonials. These testimonials must be sent to the Committee, not *via* the applicant, but directly, and are held as private and confidential. Those of whom testimonials are asked are furnished with a blank on which the required qualifications are enumerated and an expression of opinion is asked on each separate item. Alas! for the abundance of Christian charity in the matter of testimonials. This need always to be kept in view in the consideration of them. Perhaps a less detailed list of qualifications to be inquired of would put less strain on the candor of the witnesses and elicit fuller and more satisfactory information on the main points.

In cases where the personal appearance of the applicant before the Committee is impracticable, it is required that there should be *a personal interview with some member of the Committee*, and the results of this interview officially reported to the Committee before the appointment is consummated. This is not merely for the purpose of investigating what we may call the *personal presence* of the applicant, which, however, is a not unimportant item in the list of qualifications, but in order that opportunity may be afforded for a full and frank expression of any matter which the applicant might feel a hesitancy about mentioning in a written communication, and in order that questions may be asked and answered and information given so that the applicant, if appointed, may enter upon the work without the danger of misapprehending in any respect its nature and requirements.

Finally, the Manual requires that "before any appointment is made, the Committee must receive official information that the proposed missionary, if ordained or to be ordained, has, upon full knowledge of his fitness and call to the work, been recom-

mended for appointment by his Presbytery. And in the case of one unordained, that he or she has, upon like information, been recommended by his or her church session and *has subscribed to the standards of our Church.*" Presbyteries and sessions are also asked to furnish such recommendations only to those whom they would select, *and be willing to support*, if able to do so, as their own representatives in the field; and also to see, and by earnest prayer, the guidance of the Holy Spirit before voting on such recommendations.

This provision in regard to a subscription to the standards of the Church by unordained missionaries is a matter of vital importance. It should be interpreted as implying that the applicant is familiar with the standards of the Church and has subscribed to them with an intelligent apprehension of their contents. Before permitting our ministers to undertake the discharge of their official functions at home or abroad, there is required of them an elaborate course of theological study and a thorough examination by Presbytery to ascertain the extent of their knowledge and their soundness in the faith. No matter what department of missionary work one of our unordained missionaries may engage in, he or she is expected always in connection with the work to be a

teacher of the gospel. The only opportunity the women in some of the Oriental lands have to hear the gospel is through the visits of our women missionaries in their homes or in conversations by the wayside. It is just as important, therefore, for our unordained as for ordained missionaries to have an intelligent apprehension and a correct view of the plan of redemption. Hence there is no more important provision of our Manual bearing on this subject than that which requires that our women missionaries before going to the field should have at least the equivalent of one year's study in some approved Bible Training School, and there ought to be a similar requirement in the case of unordained men.

In spite of all these precautions the Executive Committee of Foreign Missions sometimes makes mistakes in its appointments. On the whole, however, we feel that we have great cause for gratification and gratitude to God for the quality of the men and women secured for our work by the method described above. It is the feeling of the Executive Committee that it should be the policy of the Church always to maintain, and, as far as possible, improve this quality of our missionary force, and on no account allow it ever to be sacrificed to mere numbers.

A CLARION CALL

THE following extract is taken from an address by Rev. Jesse L. Cotton, D. D., at his inauguration as Professor in the Presbyterian Theological Seminary of Kentucky. It presents a call that should reach the ear of many of the brightest and best of the boys of our Church, as well as the heart of those who are to-day faithfully serving the Master in the ministry of the Word.

"Let the Christian minister, then, take his place with our Lord, and with the apostles and evangelists, in his attitude towards the Old Testament, and preach the whole Word of God with a loving, believing, and unhesitating heart, and transmit it pure and entire to those who shall come after him. We shall do well, if we heed the instruction of a poet who writes:

"As fiery cross from clan to clan
Passed swift and sure from man to man,
Pass on the Word!

"The Word from ages past received,
The Word that ages passed believed,
Pass on the Word!

"The Word that tells of duty clear,
The Word that tells of death so near,
Pass on the Word!

"In London slum, in opium den,
Or mountain side, on sea, or fen,
When fortune's wheel turns high, turns low,
In sickness' ebb, in life's full flow,
Pass on the Word!

"Take up the message, pass it on
To others as life's course is run,
Run straight, run sure, and never cast
The call aside, while life shall last,
Pass on the Word!"

PERSONALIA

SOME years ago, while traveling in Brazil, we met a descendant in the direct line of the old Portuguese navigator, Magellan, who gave his name to the straits which cut off Cape Horn from the mainland of South America. Her name was Donna Alexina de Magalhaes (Magellan) Pinto. Donna Alexina belonged originally to one of the old and wealthy families and had received her education in the University of Paris, where



DONNA ALEXINA DE MAGALHAAS PINTO.

most of the well-to-do Brazilians are educated. As usual with those who acquire their education in France, she became a follower of Auguste Comte, and repudiated all allegiance to the Roman Catholic Church. In some way she came in touch with a representative of the McCall Mission in Paris and was brought to the knowledge of the truth through his influence. At the time we met her she had lost her husband, Sr. Pinto, and the greater part of her property. She had become a

member of our Church at Sao Joao del Rei, and was one of Dr. Allyn's most enthusiastic helpers in that field. In conversation her face lighted up and became exceedingly beautiful, much more so than would be indicated by the accompanying illustration. We shall never forget the earnestness with which she appealed for sympathy and help for the little church at Sao Joao del Rei, and we take pleasure in introducing her to our readers as one of our most efficient fellow-helpers in our Protestant work in Brazil.

A letter from Rev. J. F. Preston, written on board the Manchuria, August 28th, and mailed from Honolulu, says that the missionary party which sailed on August 23rd had reached that wayside stopping place, having had a smooth and pleasant voyage, and all the members of the party being well and in good spirits. The members of this party, as announced in the September SURVEY, were, besides Rev. J. F. Preston and family:

Mr. and Mrs. F. M. Eversole,
Dr. and Mrs. R. S. Leadingham,
Mr. William A. Linton,
Miss Lavalette Dupuy.
Miss Lilly O. Lathrop,
Miss Anna Lou Greer,
Miss Mary Dodson.

On the 2nd day of June of this year Mrs. H. C. DuBose completed the fortieth year of her missionary service in China. On that occasion the Mid-China Mission held a called meeting and passed the following resolution, which was signed by all the members of the Mission except those now at home on furlough, who would all have gladly signed it had they been present, as a matter of course:

Whereas, the second day of June, nineteen hundred and twelve, will be the Fortieth Anniversary of the arrival of Mrs. H. C. DuBose in China.

Resolved, That we, the members of the Mid-China Mission, express our profound gratitude to God for the long and efficient service of His handmaid in our mission;

That we offer our hearty congratulations to our fellow-worker, who has had the privilege of sowing the good seed abundantly, for so many years, in this land; and

That we cherish the earnest hope that she may be spared yet to reap the fruits of her labors in the ingathering of the harvest.

Rev. and Mrs. J. O. Shelby, who have been for some years past residing at C. Victoria, Mexico, have just removed to Tula, a town some distance from the railroad and near the mountains, but in the same general section of country, where they have opened a new station. Mr. Shelby has been making occasional visits to this point for some years past. For the past two years so much interest has been developed in connection with his work that he has decided to make it the center of his operations for the present.

We hope that peace and quiet will soon be restored in Mexico, more for the sake of other Missions than our own. Up to the present time there has been no disturbance at or near any of our stations of sufficient magnitude to cause any interference with the regular work.

A cablegram received on September 21st announced the safe arrival at Leopoldville of a son and heir to Rev. and Mrs. Motte Martin. It was due to the heroism of his mother that this youngster makes his first mundane appearance in the wilds of Africa instead of in the circumstances that would have surrounded him in a comfortable American Christian home. The multitude of those who admire and love the father and mother, and who have always followed them with their prayers and with anxious interest, will be glad, we are sure, to remember them very especially at the present time in prayer that the life of the little one may be spared, and that he may grow to be a joy and blessing in their African home. The cablegram was dated Leopoldville, but we are unable to determine whether this is because that was the nearest point from which a cable could be sent, or whether Mr. and Mrs. Martin are still at Leopoldville awaiting the arrival of the band of reinforcements which started from London September 12th.

MISSIONARY FOLDERS FOR THE HOME DEPARTMENT OF THE MISSIONARY SOCIETY.—We wish to call renewed attention to the "Missionary Folders" prepared by Miss Isabel Arnold and Miss Elizabeth Denham, and kept for distribution at our office in Nashville. These folders come in sets of seven, each one dealing with one of the seven countries in which our Church is conducting missionary work and containing leaflet literature for the Missionary Society on the countries represented.

These folders sell for 18 cents each, or \$1.25 for a set. We shall be glad to send on application a leaflet by Miss Arnold describing the folders and their use. Any society which will use them according to directions given in this leaflet will find them exceedingly helpful, and will find the interest of its meetings greatly enhanced thereby.

A letter from Rev. A. A. Rochester, written from Mount Carmel, Jamaica, on August 2d, tells of the visit he has been paying to his mother, whom he had not seen for twelve years. He says:

"The people enjoy what we have to tell them of Africa, and are proud of the American Church which sent me to that field of labor."

Mr. and Mrs. Rochester were expecting to sail for England on September 12th, and hoped to reach Leopoldville in time to go up with the party of African reinforcements now in London on the first fall trip of the *Lapsley*.

A letter from Mrs. Emma Bisset Rice, written from Kuling, August 3rd, speaks of the pleasant rest which she and Mr. Rice have been enjoying at Kuling after a seven months' separation.

She says that she prefers to return to Haichow with Mr. Rice, taking all chances of trouble from revolutionary disturbances, rather than to undergo another period of a similar experience. They have decided not to mention the matter to the Consul, for the reason that, being without power to protect them, he could not consistently advise them to return to their work, and inasmuch as their minds are

made up to return anyway, they think it best not to embarrass the Consul by asking his consent.

Readers of *THE SURVEY* will be glad to see in juxtaposition, as shown in the accompanying illustration, the oldest and the youngest of our missionary force in China. Thousands of our people learned to know and love Mr. Robert J. McMullen during the year of splendid service which he rendered in our Forward Movement work before going to China.

Dr. J. L. Stuart is now a veteran of over forty years in the service, and his name is a household word. Dr. Stuart has been spending the summer at Peitaiho, a seaside resort on the Laiotong Gulf between Tiensin and Moukden, and almost in sight of the eastern extremity of the Great Wall. He and Mrs. Stuart were there spending their vacation with Leighton Stuart, who is spending some months there as a member of a committee who are preparing a Greek-Chinese-English dictionary. Dr. Stuart says in his letter:

"I think that a vacation of several weeks in the heat of summer is a wise waste of time."

He was longing to get back to Hongchow, however, to minister to the Chinese friends there who were all, he says, more or less in distress over the hard times caused by revolution and famine combined.

The conversion of a Shinto temple, first, into a Buddhist temple, and then into a Christian church, is an interesting story as told by Rev. W. McS. Buchanan, of our Japan Mission in this issue. The subject which Mr. Buchanan announces for his proposed Sunday morning sermon is a large one, and it shows courage on his part to undertake the discussion of it. We have no doubt, however, that he treated it in a very practical way, and we trust that he will hear of much fruit from his preaching in this remarkable place, and that a strong Christian church may ere long be the reward of his labors.

The account given by Mrs. L. B. Tate of her experience in depriving a patient in the Chunju Hospital of one leg, and supplying him with another one, is a capital and characteristic illustration of medical missionary resourcefulness in Korea. While visiting that field some years ago, and hearing Dr. Drew relate some of his experiences in surgical work, we asked him why he did not publish some of them in our home medical journal. His reply was, "The doctors at home would think I was 'drawing the long bow.'" The truth is, that our medical missionaries have such a multitude of all kinds of desperate cases to handle that they have unparalleled opportunity to acquire the skill to do things that seem to us wonderful and almost incredible in their work.



Revs. J. L. Stuart, D. D., and R. J. McMullen.

A letter from Rev. Hugh W. White, written from Kuling, July 21st, speaks of his expected early return to Yencheng, and stating that he hoped to begin building very early in the fall. Mr. Hancock will be his colleague at the station, and Miss Esther H. Morton, who has just returned to China, will be transferred from her former station at Tsing-Kiang-Pu to Yencheng. All these friends will deserve our sympathy and will need our prayers,

for they are going to open up their new station without a doctor, and without any opportunity of securing prompt medical help in case of any urgent need. We regard the securing of about one-half dozen consecrated medical missionaries as at present the most urgent need of our two China Missions.



Master Thomas Woods Coit, son of Rev. and Mrs. R. T. Coit, of Korea.

Rev. J. Y. McGinnis and family are now at home on furlough, and their address until further notice will be LeRoy, Minn. They made some stay in the West on their way home and saw something of the wonderful things that are going on under State and national auspices in the way of

developing the undeveloped resources and overcoming the adverse conditions hindering such development in that region. Mr. McGinnis says: "During my stay in the famine field I was impressed with the thought that we must do some thinking and planning for the Chinese as well as preaching and giving to them. In this country I hope to keep my eyes open and find out things about conquering the forces of nature which may be used out there."

The reforestation of the denuded hills of China, and the building of dykes and dams to hold the devastating waters of the Yangtse River within bounds, are Herculean tasks of heroism and philanthropy, regarded in the Western world as things worth doing, as well from the business point of view as from that of philanthropy alone. This, as well as the preaching of the Gospel everywhere in China, will have to be done before the Kingdom of God comes to its own in that great Republic.

A note received from Rev. R. D. Daffin announces his arrival at Villa Americana on July 12th. Villa Americana is the home of Mrs. Daffin's parents, the Halls, a charming family who emigrated to Brazil from Georgia soon after the Civil War. Their home has always been a delightful resort for our missionaries in southern Brazil, and three of the daughters, Mrs. Chas. R. Morton, Mrs. Alva Hardie, and Mrs. R. D. Daffin, have entered our missionary work through the door of marriage.

After a brief rest at Villa Americana, Mr. Daffin was expecting to settle down again to regular work.

The problem of life is, How can I use time, money and entire self for Christ? Just how much money is really necessary to spend on clothes—that is, how much one ought to conform to the usages of respectability, is a question that each one must decide on his knees.—From *"That Little Pongee Gown."*

Dr. Duff once told an Edinburgh audience that if they would give him the cost of that portion of their silk dresses that swept the pavements, he would support all of his missionaries in India.

THEOLOGICAL EDUCATION IN BRAZIL

G. E. HENDERLITE, D. D.

YOUR cablegram came as I had requested, and I thank you. After the Mission gave me leave to go to the United States this year, the work has so changed here that I do not feel that it would be right for me to leave it at present.

Mr. Thompson by himself cannot do the work that should be done at once.

We are trying to get one man ready for ordination at the end of the year and three more so far along that Mr. Thompson can easily do the rest. The Presbytery of Pernambuco has waked up. The old churches have undertaken the support of their pastors. A number of new fields in the interior of the different states are ready for pastors. The native brethren are asking us, of the Mission, to co-operate with them in getting ready the men and supplying these fields. I don't want to do anything that will cool the ardor of this enthusiasm. So, though Mrs. Henderlite had set her heart on getting the children regularly into school this fall, we shall wait until next year. I am like the Hebrew slave who, when the time

came to go out free, said to his master that he liked his service so well that he might bore his ear with the awl. So you may bore my ear, not forever, but for another year.

I send you a picture of the students I taught in the south. They are fine fellows, and I had the pleasure of taking them in Greek through the Epistles to the Romans and the Life of Christ. Seven of them (those marked) graduated last month. Two of them (2 and 4) are sons of native ministers. Number 4 is a son of Rev. Lino da Costa, a *converted priest*.

There is a movement on foot to combine our work here in the north with the work in Campinas, and I shall not oppose it any longer, that is, if a majority of the whole church agree to the plan. There was a time when it was absolutely necessary to have a training school here in the north for the development of this part of Brazil, but the time is coming now when by combining we can prepare better and more cheaply the native men.

Garunhuns, August 5th.



DR. HENDERLITE'S CLASS IN ROMANS, AT CAMPINAS SEMINARY.

AN ADDRESS BY REV. A. ALMEIDA

Pastor of the Presbyterian Church in Recife, Brazil

My Dear Brethren and Hearers:

OUR meeting this evening is not a common meeting to preach the Gospel. We have met together in order to rejoice and give thanks to our God, and the reasons why we now rejoice and thank the Lord are two.

The first reason is that our Church completes its thirty-fourth anniversary to-day. It was on the 11th of August of 1878, in the Imperador street in this town, that the Recife Presbyterian Church was organized with its office bearers, being the oldest Presbyterian Church in the northern part of Brazil. This church was the result of the missionary work of Rev. J. Rockwell Smith, D. D., to-day the rector of the Presbyterian Seminary in Campinas, Sao Paulo, and he presided at its organization.

Thirty-four years have rolled away, many old members have gone and many new ones have come in, but the church is the same in its organization, doctrine and practice.

In its first stage the church was a mere missionary field, supported wholly by the Nashville Committee of Foreign Missions. In the second stage a native pastor was in charge, receiving most of his support from the Foreign Mission Committee and a small part from this church. The third stage is marked by a change of places: this church gave the most part and the foreign funds the least to support the pastor. Yet a fourth stage has been reached,

and we have maintained our church work on native funds only, two-thirds of which were contributed by this church and one-third by the Presbytery of Pernambuco.

But now, and this is the second reason for our rejoicing and thanksgiving, our church enters its fifth stage, that is, it has just proclaimed its complete financial independence.

We thank our God for the blessings on us as a church, for the preservation of its organization and faith, for the growth of life and liberality.

In the name of the Presbyterian church in Recife I heartily thank the Foreign Mission, in the person of Miss Eliza M. Reed now present, for the work maintained here and the financial help granted to us for so many years, and express the desire that the same mission may continue to send workers to evangelize the many places not reached yet by the glad tidings in this great northern part of Brazil.

I thank in a special way the church officers who worked so successfully in the independence campaign.

I thank all members and adherents of this church who have subscribed on the contribution list and those who have promised to give the Lord all their tithes.

As to the Committee of Home Missions of the Presbytery, I have thanked them by letter sent to the treasurer.

May the Lord turn this resolution into the beginning of an era of spiritual blessings for the church by saving many souls.

TIDINGS FROM WEST BRAZIL

MRS. ALVA HARDIE

THE Gospel goes at a very slow pace and we are sometimes rather discouraged, and yet we have much to thank our Heavenly Father for—good health, kind friends, fine climate, and a house at last in which we feel we can stay as long as it is necessary for us to be here. We had quite a hard time for awhile, and

were simply without a house until we got this one, as the one we were renting had been sold and the owner was pressing us to get out. Our house is airy and comfortable and we are well and happy. It is quite a distance from our hall, but we don't mind walking, and we are hoping to have a church building ere long.

Coffee has gone up in price and people are more prosperous, and property has gone up, too, so that we are finding some difficulty in getting a lot. Most of the people here are not in favor of our church building, and as soon as they find what we want the lot for, the price is doubled, or some difficulty is put in our way. On the other hand, more money is coming in and the fund for building is increasing,



Prayer Meeting on Corcovado Mountain at the General Assembly of Brazil.

so we can't complain. A friend who owns a coffee plantation gave \$335 and another has promised the same amount. Others have given generously, too, and an organ has been promised as soon as we have the building.

My Sabbath-school is quite interesting and very much *alive*. The pupils are learning the Catechisms like good Presbyterians. Two women who could not read, recited the Child's Catechism from begin-

ning to end, and are now learning the Shorter; and, incidentally, they have learned to read. They live about four miles away and come to Sabbath-school whenever they can. They are not church members. One Sunday, during the Bible lesson, this poor little ignorant mother told of how the Sunday before she and the boy were preparing to walk to a store about four miles in the *other* direction to buy some things they needed, when a fox ran out of the woods, grabbed her best hen and ran off with it. She said she made no attempt to save it as she was about to do something she *knew* to be wrong, and she felt that God was punishing her for it, so she did not go to the store, but waited until a week day for trading. Then she said how was it that she and two children came so far alone to Sabbath-school and nothing had ever harmed them on the way, and nothing had ever happened to her things at home. "It is because God cared for us," she said.



COFFEE PLANTATION—BRAZIL.

We have two other Sabbath-schools in our field—both doing good work. We feel the need of a day school here. I am sure it would do much to break down prejudice and win friends for the cause, but we cannot attempt it without a teacher. I could help, but I cannot undertake it alone, and Mr. Hardie is traveling half the time.

Hoping you may find something of use in this, and with very best wishes and our prayers.

Descalrado, August 8, 1912.

NOTES FROM LAVRAS

MISS CHARLOTTE KEMPER

AFTER a little break of fifteen days, extending from the 21st of June to the 4th of July, the schools have resumed work, and the machinery is running in the accustomed grooves, and as smoothly as ever. Some few changes have taken place in the personnel of the girls' school and of the gymnasium. Some of the pupils, for one reason or another, have left, but others have come in to take their places, so that our numbers are the same.

We have had the pleasure of welcoming a new worker in the girls' school—Miss Nannie Kolb, the daughter of a well-known missionary of our sister Church of the North. She came at a very opportune time and has fitted into a place that seemed to be waiting for her.

Mrs. Shaw, about whose health we felt considerable anxiety, has returned to us,



Dormitory No. 2, of the Boys' Industrial School at Lavras.

after an absence of some weeks, considerably stronger, and has taken up her blessed work of mothering these boys and caring for them in things spiritual as well as temporal, with her accustomed enthusiasm.

The gentlemen of the Mission live in the same strenuous way. I was going to say that so great is the impetus that the three gentlemen who compose our Mission,

have taken on, that if for any cause, one or all of them should come to a halt, according to a well-known law of mechanics, something would surely happen. They manage to keep cheerful and look serene under the pressure.

A few weeks ago two of the girls in the college united with the church, and at the same time one of the boys took his stand for Christ. He is an exceptionally fine young man, and I think he hopes to study for the ministry. Others in both schools are interested in the things that belong to the higher life, and we hope to see them make the great decision before long.

The ladies of the Mission circle are standing at their respective posts, brave and cheerful, Mrs. Armstrong and Miss See taking care of their seventy girls, Mrs. Gammon teaching her normal class with an outlook for the future, Mrs. Knight helping everybody, and Mrs. Shaw, as I have said, caring for her eleven times ten boys. And then there is Mrs. Moore [Mrs. Gammon's mother], who does some very fine missionary service, though she says she is not a missionary, as she was not sent. She belongs to the volunteer corps, but she is none the less useful for that. I suppose it will not be amiss to say that we are praying to the Lord of the harvest to send forth laborers into His harvest, and we are expecting the Church at home to make the answer to this prayer possible.

Our new pastor, Sur. Americo Menezes, entered upon his work a few weeks ago with a zeal and enthusiasm that promise well for the church. It is a great comfort to Dr. Gammon to have so valuable an assistant in taking care of this field, which could well occupy the time of three or four ministers. The harvest is plentiful, the laborers few.

Lavras, August 10th.

AN AVENUE OF PALMS

MRS. G. W. BUTLER



HELENA AND HILDA BUTLER.

I WANT to introduce the young readers of THE SURVEY to the home of the two little girls in the picture. It is in the interior of the State of Pernambuco, in a little town called Canhotinho. To get to the house you must climb a long steep hill and pass through an avenue of palms; and I must tell you how the palms got there. About ten years ago, when we were returning from our vacation in the States, our Brazilian friends gave us a beautiful reception. Four hours before we reached home a brass band came on the train to accompany us. At every station they would play with all their might and the crowds would scream Viva! Many of them had no idea what they were shouting for, but their vivos were none the less hearty.

Before the train reached our station we could hear the fireworks. One old colonel said he wanted it to be a very joyful occasion, so he gave twenty dollars just for skyrockets. The children were awfully frightened at so much noise, but there was nothing to do but follow the band, and the rockets and the crowd. When we came to the foot of the hill we found the way all decorated with flags, evergreens, and pennants, and arches with kind words of welcome made of flowers. Large palm trees had been planted at regular inter-

vals to stretch the cords for the flags. You have no idea how lovely it all was. A big banquet was ready for us. One friend had sent the half of an ox, others sent sheep. There were eight turkeys, ever so many big cheeses and quantities of cake and Guava jelly.

After the speech-making was over, the poor people came in with their gifts. Some brought a few eggs tied up in a handkerchief, others a bit of lace or a few cents' worth of bananas. One dear friend of mine was so poorly dressed she would not come where the crowd was, but sent for me to come to her. I found her half hidden behind a window with a jar of lovely white carnations. She began by excusing the insignificance of the gift. She must have seen the joy in my face, and said: Oh, Sandora, I had nothing else to give, and I brought this because I love you."

Do you know that of all the gifts I received that day this one gave me the most pleasure? Ever since then, when I hear

THE WAY OF THE PALMS
Botanical Gardens, Rio de Janeiro.

of an act of self-sacrifice or of some tender, thoughtful kindness, it brings to my mind the sight and smile of those lovely white carnations.

But what about the palms? Why a rain came that night and destroyed all the

lovely decorations, but it watered the palms and every one of them took root. They are there now to remind us always of the love of a people we delight to serve.

Canhotinho, Brazil.

NOTES FROM HANGCHOW COLLEGE

WARREN H. STUART

OUR "Crooked River" Institution (this being the Chinese name, so given because of its being located on a very winding river), is just closing what is perhaps the best semester of her history so far.

Since the beginning of the year a very handsome addition has been made to the property by the purchase of the bluff just to the east of the college, embracing some ten English acres. On a shelf in front of this bluff it is proposed to place several Chinese teachers' residences, for which the grading and necessary change of road has already been completed. At least two residences will be put up this summer. The campus has been graded, and a good many shade trees located. New seats and

tables, window shades and matting have been provided for Severance Hall. Water works have been put in, bringing pure water from the valley 3,000 feet away, such as we can drink without boiling.

An observatory on top of the hill, to contain the equipment we already have, is now nearing completion. And best of all, some kind friends have promised us a beautiful new chapel, completely furnished even to a pipe organ, where our young men can be taught to worship the Lord in the beauty of holiness.

We have had one hundred and thirteen students enrolled this term, of whom a few have now left. Thirty-two are in the college, eighty-one in the prep. department. The graduating class numbers



THE HANGCHOW COLLEGE "ELEVEN."

seven. Exactly fifty boys are working their way through in part, under a system of self-help admirably organized by Mr. Judson. Two of our college students, staying out this year, have succumbed to the prevalent fever.



A Relief Class for Girls, Hangchow Girls' School.

The Directors at their meeting last December approved the addition of three hours of English in all classes but the lowest, by which certain subjects are taught from English text-books; a change which has brought general satisfaction. The teaching staff has been enriched by a young returned student from America, Mr. M. U. Zung, who has just graduated from Millsaps College, Mississippi. His father was the first co-worker my father had, when pioneering in Soochow forty years ago—loaned to him by the Methodists. This may be the precedent for what we have done in these latter days—namely, to set *such a great* PRICE by a Methodist teacher of theology in the Bible Training Institute at Nanking. Mr. Zung is a breezy, typical Southerner, who likes “niggers” and hot biscuits, and who knows a college boy’s heart. We have other interesting personnel in our corps of teachers, of whom I may write in a subsequent letter.

The health of the boys and teachers has been unusually good, in pleasing contrast to conditions in the city, where typhus fever rages. Early in the term gymnasium classes were started under Mr. Crane, each boy having to attend twice a week. A small amount of apparatus has also been

provided. As the spring opened the boys began to kick football a good deal, and later the best of them were organized by Mr. Zung into a pretty respectable team, playing the Association style of football. They have played two match games with teams from the city, winning by 4-0 and 3-0.

The spiritual tone among the students also seems to be very good. Two joined the church last Sunday, out of twenty examined. The Y. M. C. A. binds them together in a very real brotherhood. A room in Severance Hall has been set aside for their use, and we have had the good fortune to almost fill it with a library presented by Tseng Chi-yung, grandson of the late Imperialist General Tseng Kuo-fan. (The Revolutionists began getting hot after him because his grandfather had helped to keep the Manchus in power, and he thought the best thing to do with his library was to give it to us; but that does not make the books any the less valuable.) The boys still take a good deal of interest in going out on Sunday afternoons to preach in the nearby villages. We have our own chapel and day school at Zah Kou, the southern extremity of Hangchow, about a mile and a half from the college. Recently at a village two miles up the river we secured the use, free of charge, of a nice ancestral hall, where a band of boys go to preach and teach every Sunday. In the fall we hope to rent a room for preaching services in another busy suburb on the river. In reaching these and other points a small motor pinnaee, named the *Sunbeam* and carrying ten persons, has proven and will prove of great service. Pictures of our Gospel Army and Gospel Navy can be seen in an early number of *China's Young Men*.

Two Conferences will be held on the college campus this summer, one for preachers of all denominations in Hangchow and vicinity, one the regular Summer Student Conference of the Y. M. C. A. We earnestly hope they will decide to meet here every year.

Hangchow, June 20, 1912.

A MESSAGE FROM CENTRAL CHINA FAMINE RELIEF COMMITTEE

To the Secretary of the American Presbyterian Mission South:

DEAR SIR,—The Central China Famine Relief Committee desires to express to you their very hearty appreciation of the valuable work which members of your Committee have again rendered to the cause of humanity in China by engaging in the work of famine relief. This work has during the past months been carried on under immense difficulties, and its success is, in a large measure, due to members of your Mission. Drs. J. B. Woods and W. F. Junkin have been acting as its superintendents, one at Tsingkiangpu, and the other at Suchien, and their work has been of a very high order. Mr. C. D. Jameson, the Red Cross Engineer, has spoken in the highest terms of the excellent work from an engineer's standpoint, which they have accomplished.

The Committee is bringing its work to

a close, and while I am writing Messrs. Junkin and Caldwell and others are in the adjoining room with members of the firm of chartered accountants going carefully into all the accounts of money which has been handled, and grain which has been purchased for this relief work. During the past months the following members of your Mission have helped in the work of famine distribution:

Dr. J. B. Woods,
Dr. W. F. Junkin,
Rev. C. F. Hancock,
Rev. L. Moffatt,
Rev. J. R. Graham,
Dr. J. W. Bradley,
Rev. J. Y. McGinnis,
Rev. O. F. Yates,
Rev. C. N. Caldwell,
Rev. H. W. McCutchen,
Rev. R. A. Talbot,
Rev. J. W. Vinson,



FAMINE RELIEF REFUGE AT HWAIAINFU. MOTHERS AND CHILDREN
WAITING FOR MILK.

Rev. A. D. Rice,
 Dr. H. M. Woods,
 Dr. Wm. Malcolm,
 Rev. M. B. Brier,
 Rev. F. A. Brown,
 Rev. D. Richardson.

Your Mission suffers more from these famines than any other Mission in China, as you have a number of stations in North Kiangsu in a region that has suffered from three famines since 1907. This Committee has sought to utilize funds by supplying work to those in need of relief and by using these funds in repairing breaks in the dykes of the Grand Canal and of other waterways, and in deepening existing channels or digging new ones. These works have all been of real value to the particular regions helped, but it has not been within the power of the Committee to deal with the causes of these famines.

There is every likelihood of another famine within two or three years unless the Government can begin at once the work of famine prevention by starting reclamation works on a large scale. This Committee has been using every effort to induce the Government to undertake such works, but the revolution has made that impossible. We are, however, setting aside a sum of money for the carrying on of a campaign for famine prevention. I

am sure that the members of your Mission will render every assistance in their power to such a committee, and it may be that the Committee will ask that one of your men give a certain amount of his time during the next winter to the forwarding of the object which this Publicity Committee has in view. It will be time well spent, and will perhaps result in the saving of lives that would otherwise be sacrificed by typhus and famine fevers, and in enabling your Mission to continue its regular work and not to have it so constantly interrupted by engaging in famine relief.

We are deeply distressed by the serious illness at this time of Mr. Stevens at Hsuehchowfu. A telegram received to-day gives more reassuring news, and we hope that he may recover. Two other men are now down with typhus, and one, Rev. A. Hockin, of the Canadian Methodist Mission, has died of the same disease. We must do everything in our power to prevent the recurrence of such conditions, and I am confident that this Committee can count on your support in case it is in need of the help of one of your men to engage in this publicity work.

Yours very truly,

E. C. LOBENSTINE, *Secretary.*

Shanghai, July 20th.

THE SUCHIEN HOSPITAL AND THE FAMINE

DR. J. W. BRADLEY

JUST a short letter to let you know how we are getting along. The terrible famine is over for this year at any rate, but the conditions that caused the famine have not been touched, and unless several million dollars can be expended in drainage, we may expect constant repetition of the same condition. Two men engaged in famine work during the past spring have lost their lives; five others have been at death's door but have recovered. In our Mission, Mr. Stevens is the only man that contracted typhus fever, and he was a very sick man,

but last report was that he seemed to be on the road to health. Mr. Junkin and Dr. Woods have been under exceptionally heavy strain and are now trying to get some rest. Nearly every man in the mission has been engaged in this fearful work and the evangelistic work has been very much neglected. The institutional work has gone on after a fashion and seems to have been successful on the whole. I did not take part in the actual famine relief, but had my hands full with the hospital and the famine patients that were treated there. Several hundred patients were fed

and cared for in this way, and many thousand were treated. We have had the largest work this year we have ever had along medical lines, and the hospital has been full nearly all of the time, and part of the time we had to crowd in native beds so as to take care of those who came. *Not a single patient has been refused who really needed to be treated in the hospital.* This was only made possible by the large accommodation that we now have here. A hard part of this last year's work has been the separation from our ladies and chil-

dren; I have not been with my family, except for a day or two, since last December. I went down to Shanghai and took them up to Kuling in the early part of June. Mr. McCutchan and I are alone here at this time, but we are looking forward to the 24th of July when we expect to close the school and hospital, and spend a week or two in Kuling before the annual meeting of the Mission. We hope and trust that you all have had a good year at home.

Suchien, July 6th.

IN WHAT RESPECT DOES THE CHURCH OF CHRIST SURPASS ALL OTHERS?

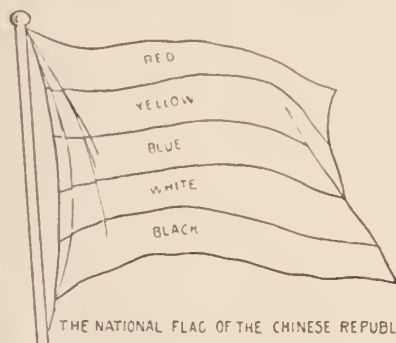
(A paper read by Mrs. Mao, a Bible woman working with Miss Rebecca Wilson at Hangchow, and reported for us by Miss Mary I. Matthews.)

LET us first consider the Buddhist Church. This is a foreign religion which came from India, or, as it is sometimes called, the kingdom of Tien-chu.

The founder of this religion was Sakya-muni, the son of an Indian king. He was married and had a son. After the birth of his son he began considering the miseries of the world and trying to find some remedy for them. He spent his time in contemplation in lonely forests. At the age of thirty he forsook wife, child, and kingdom and began preaching a new religion. Many people seeing how he despised the things of this world, believed in him and followed his example.

Why is it that this church has flourished so wonderfully while the progress of the Church of Christ has been more gradual? The religion of Jesus is like light shining in darkness, and the darkness gradually recedes. The Buddhists worship images of wood and painted pictures which readily appeal to the senses. Yet the old ladies who worship these idols cannot tell you one word about their origin. They do not know what they are worshipping.

Jesus said to the woman of Samaria, "Ye worship that which ye know not: we



THE NATIONAL FLAG OF THE CHINESE REPUBLIC

worship that which we know." The Buddhists understand nothing of the ritual which they repeat; they merely give the sound of the Indian characters which have never been translated. The sacred writings of the Church of Christ have been clearly translated from foreign languages and each man may read and understand them for himself. The Buddhists by repeating senseless words expect to acquire merit; the followers of Christ receive the influence of the Holy Spirit into their hearts and with heart, soul and mind worship the true God. How greatly does the Church of Christ surpass the Buddhist Church!

THE TAOIST CHURCH.

The founder of the Taoist Church was Lao-tz, who was born about fifty years before Confucius. He wrote the Tao Teh

Kyin and discussed the methods of obtaining the Elixir of Life and the Philosopher's Stone and such matters.

The present head of the Taoist Church is called the Heavenly Doctor. He lives at Lung-hu Shan in Kiangsi. This office has been handed down in regular succession for sixty generations.

The Heavenly Doctor lives in a handsome house with all of the surroundings of extreme wealth. He has a number of primary and secondary wives. The people of Kiangsi consider him a sage and believe that he can do all sorts of extraordinary things: that he appoints the gods, controls the affairs of heaven, and distributes rewards and punishments of the future life. The objects of worship and the litany used by the Taoists is the same as that which the Buddhists have, but the Taoists claim to know a great deal about the world of spirits. They say it is just like the present world—that as the present world has Eighteen Provinces so the world to come is composed of Eighteen Provinces. If this were so, where would foreigners go when they die? It is plainly an error.

Besides the gods of the Buddhists the Taoists have the Mang Zen, whom the farmers worship because he is supposed to ward off locusts and destroy all worms and insects. But before the bearded grain was, who controlled these things? Was it not the Supreme Ruler of heaven and earth?

Merchants and shop people, coveting gain, worship the God of Wealth, but the more they worship him the poorer they become. Some people explain this by saying that the God of Wealth has fled to foreign lands and that is the reason why the foreign nations have become so wealthy. The Bible says that "The love of money is the root of all evil." One of our proverbs says, "The kingdom has its king, the household its master, but in the disorderly Pantheon of the Taoists there is no supreme authority". People deceive the gods by offering them paper money, and frighten the demons with amulets and

hideous pictures, and keep at bay the dangerous orphan spirits by scattering a few of the paper coins along the roads. All holy people should pray for the Taoists to be delivered from their delusions,

THE CONFUCIAN CHURCH.

Those who read the Gospels will often see the word "Pharisee". This word is the name of a Jewish sect. The Confucianists are the Pharisees of the present day. With eyes fixed on heaven, scorning to behold men, they walk with uplifted head and stately tread. With measureless pride, in all this vast universe, they reverence nothing but themselves. Christ says, "They that are whole need not a physician, but they that are sick." Alas, this seeming spiritual health of the Confucianist is only an outward semblance.

They say to throw the written character on the streets, to let a few grains of rice fall from one's bowl, to hang red clothing near the cooking range, to look too often at the sun and moon, to point at stars with one's finger are sins. They do not realize that these are all small matters, absolutely of no importance. But these gentlemen think that to take advantage of the weak and helpless and fraudulently lay hold of their property, to cheat widows and orphans is no sin.

So it is not surprising that the Confucianists have opposed the Church of Christ. Let us pray that they may be brought to a better state of mind.

Then if we compare Christ and Confucius how exquisitely the absolute superiority of Christ shines forth. Confucius was an earthly man, Christ is God from heaven: Confucius is a Chinese sage, Christ is the Saviour of all men; Confucius is a man created, Christ is the Creator of men; Confucius is not known to many people, there is no nation where Christ is not known: Confucius teaches the doctrine of men, Christ teaches the doctrine of heaven: Confucius died and men saw him no more, Christ rose from the dead and many men beheld his as-

ending to heaven. The followers of Confucius are few, but there is no kingdom or nation under heaven where Christ has not His faithful followers."

After the reading of this paper a very interesting discussion followed.

Chang Siao-tsi, a Bible woman of Kian-yin, said: "From my early girlhood I longed to purify my soul and find peace. A friend a little older than I took the vegetarian vows, and I asked the permission of my parents to do so, but they refused, evidently fearing it might injure my health, but I secretly took the vows. When my parents asked why I ate no meats of any kind, I deceived them, saying that I had no appetite for such things. But rigorous fasts and earnest strivings after holiness brought me no peace. The deepest teachings of the Buddhist philosophy could not satisfy my soul. Even after many years of striving, when I was looked up to as a teacher and a source of light to others, my own spiritual life was utter darkness and unrest. At last in Christ I found light and joy. To me the

supreme proof of the superiority of the Church of Christ over all others is the inner witness of the Spirit. The living Saviour dwells in my heart; I need no other proof."

Then Mrs. Ke'h, a dainty little lady in silks and jewels from Ka-shing, discussed the subject from the standpoint of the Confucianists. She said: "Far be it from me to say anything against the Religion of the Learned or the precepts of Confucius. My family, for many generations, have belonged to this church. Its teachings are beyond all doubt excellent—most excellent. But this religion is not for the poor and unfortunate or miserable. It ignores pity and love. It reaches out no helping hand to need. It turns away from the sinner and gives no place to repentance. It gives no hope of a future life. All that Confucianism lacks Christ supplies, while its moral teachings are just as noble. The Church of Christ holds in itself all the good of all other religions. This to me is the overwhelming proof of its superiority."

A DAY AT THE KASHING HOSPITAL

DR. W. H. VENABLE

I HAVE had quite a busy day. To-day was our operation day and there were six operations on the docket. Just as I was about to begin operating I was called to see a rather critical case in the woman's ward. As I had to stay by the patient for some time, I let the students begin with the easiest of the operations. As soon as I could leave the patient I went ahead with the operations. While I was operating Mr. Bible, of the Northern Presbyterian Mission came in. He had come up from Shanghai to talk to me about his little girl who has injured her eye quite seriously, and who is now in the United States under the care of an oculist. It has been a great pleasure to me to be able occasionally to give professional advice and assistance to our Northern Presbyterian brethren. I didn't finish with the operations until nearly dinner time, and didn't

get as much time as I wanted to talk to Mr. Bible, as he had to leave on the afternoon train.

Soon after dinner a woman came in suffering with a very severe infection of the eye. I advised her to have the eye taken out immediately. Rather to my surprise she was quite willing to have it done. In fact she seemed to have come here with that idea. She was intelligent enough to realize that the condition of her eye was serious and would probably require radical treatment. Within a very short time after she got here, the eye was out and she was resting quietly in bed, much more free from pain than she had been for some days. After taking out the eye I cut it open and found it full of pus.

At 4 o'clock we had our regular weekly prayer meeting (in Chinese). I went, but was almost too tired to enjoy it. Since

supper I have had to make rounds in both the men's ward and the women's ward. To-morrow is dispensary day, and if the weather is good we will probably have 140 or 150 patients. So you see I don't have a great deal of time for writing. I enjoy

the work more and more all the time, but regret that I don't have more time for writing about the work. So many things of interest happen that I have no time to write about.

Kashing, July 25th.

IN THE SHINKAWA SLUMS, KOBE

REV. H. W. MYERS

YOU know I have not much direct connection with this work, but as I stand somewhat *in loco parentis* to Kagawa San, I am intensely interested in it.

As an illustration of the work, I think I could not do better than tell you of the prayer meeting which I attended there last night. Kagawa San asked me to come down and examine for baptism nine persons who were believers and had been tested for nearly a year. When I arrived, the room was empty, as all were out on the street preaching, as they do several evenings in the week. A few minutes later there were fifty or more adults crowded into the rooms, and I may add, this was no larger than the ordinary prayer meeting. I talked to them on "Lovest thou me?" and then the meeting was thrown open for prayer. I counted thirty-one voluntary prayers, and then they had to be stopped for lack of time. There were three or four well-dressed students who come down to help, some decrepit invalids and cripples, quite a number of laborers in their working clothes, a half dozen young men from a shell button factory, and many who showed in their faces the lives of sin they had lived. I know the history of some of these people, and you have no idea now much easier it is to talk "straight" to them when you know the people. Kagawa San always cautions me to cut out all Chinese, and make my words as simple as possible, as the number of illiterates is very large. Every illustration and every Bible story must be adapted to their life before it is available, so it is really much harder to preach there than elsewhere.

After the prayer meeting we proceeded with the examination, with the seven catechumens, four of his "Committee" and Kagawa San present. Kagawa told me he was rather doubtful about one old woman, but he thought the rest all right. This one stated complacently that she had never committed a sin in her life, and showed clearly that her ideas were quite hazy; but the others were as clear and satisfactory in all their answers and their experiences as one could wish. An interesting discussion arose when one young woman said that she had been accused of becoming a Christian for the loaves and fishes. I was glad to see that all had learned the lesson that it is more blessed to give than to receive. Two of the very best inquirers were unable to be present, and will be examined later.

Kagawa San has most of the children in his Sunday-schools, and their name is legion. The dear, dirty little things all know me, too, so whenever I go down there I have a troop following me, with two or three holding to each of my hands. The other day one of them spied my cuff buttons, and eagerly inquired if they were gold. The youngster holding the other finger answered him scornfully, "Of course not, its only brass."

Kobe, Japan.

Thanksgiving is saying grace at the table of eternal goodness.—*James M. Lowell.*

Live in a thankful spirit, and you will find more and more to be thankful for.

A CONVERTED TEMPLE

REV. WALTER McS. BUCHANAN

SOME four or five years ago, on the same street as one of our little street chapels, only about one block away, a temple was built as an out-station of an ancient Shinto sect. It at first flourished; but because of the prodigal life of the priest in charge, its reputation became so bad it lost the sympathy and support of the people and was almost deserted. Then the priests of one of the largest Buddhist sects, viz: the Higashi Hongwanji, whose temple in Kyoto is one of the largest in Japan, bought it, intending to make it one of their out-stations, but this was not successful, so now these Buddhist priests rent it to Christian missionaries!

We began our chapel in that neighborhood just about the time the temple was built and for some time back we had been looking for a larger place; hence, on noticing that this temple was vacant, we promptly made enquiries about it. If it could be gotten, we planned uniting two of our small street chapels in it as the nucleus of another independent church.

When we first went to see it, the sacred idols and emblems were still there behind a curtain in a sort of "holy of holies." A priest of high rank was down from Kyoto attending to the negotiations in person. We looked around to see what changes would have to be made to adapt it fully to our use and to get his consent thereto. For example, that "holy of holies," being a very small room at the end of the spacious hall and slightly elevated, we *thought* would make a good pulpit. But how was I to *know* without seeing it? Yet, to a pious Buddhist or Shintoist, to touch that curtain would seem awful sacrilege. Only on certain occasions does a priest draw back the curtain that humble worshippers, with "awful fear and trembling" (a translation of a common phrase) may behold the sacred emblems. Knowing this, it was with some hesitation that I asked permission to look behind the

curtain. This granted, I drew the curtain slightly aside and beheld, not the awful presence, but dusty, dumb idols! To avoid the danger of objections arising later, we told our priest-landlord of our plan and purpose, and that this very "holy of holies" would be used as our pulpit! All necessary changes were consented to; the place was rented, thereby converting a heathen temple into a Christian church. The owner would sell lot and building, including also a house at the back which would make a fine manse, for about \$3,000, and I am only sorry that we haven't the money to buy. The location is excellent, on one of the best streets in this district, broad and busy, but not too noisy, just the place for a church.

I have just returned from our first Wednesday evening prayer meeting in our new place, and as usual with us here in Japan, after the leader made some remarks, the meeting was thrown open for mutual exhortation and prayers. There were many earnest prayers offered for a blessing on the place, upon the neighborhood, especially on the little band of Christians, that all may be so filled with the Spirit that with renewed zeal we may rededicate ourselves and unite our energies in this place. Next Sabbath will be our first in this "converted temple," and I expect to preach on the subject of "*The Church, Her Origin, Her Lord, Her Mission, Her End,*" and in the evening Rev. Z. Yatsu will preach. I like to think of this, that where superstitious devotees used to bow down to dumb idols, next Sabbath will be held a service of worship to the living and true God, and songs of praise shall ascend to Him who dwelleth not in temples made with hands. May this be but a prophecy of the day soon to come when all idolatrous temples shall be either demolished or converted into Christian churches!

59 Ikuta Cho, 1 Chome,

Kobe, Japan, Aug. 7, 1912.

OPENING OF THE NEW STATION IN AFRICA

REV. GEORGE T. MCKEE

Dear Dr. Chester:

MR. MARTIN has indeed told us of the wonderful working of the Holy Spirit at the Chattanooga Convention, and our hearts were made very glad as we heard. We are praying now that the men and women so signally raised up by God there may be *thrust out* in just as signal a way, and with all speed. Truly the work is falling to the ground by reason of the smallness of the laborers. These new people are a great inspiration to the rest who have been here so long, but we who have just come are so far from being of much help or service as yet. If it is possible, let the Rochesters come to us at once. They want to come on out, I know, and they are greatly needed, I assure you.

In a few weeks—three or four—Mrs. McKee and I expect to leave for Mutoto, where we shall live, we hope, until we leave for America on our furlough. Mr. Bedinger, who is leaving in a week or so with Dr. Morrison on a long journey to the immense village of Mutombo Kaxi to pick out a site for a new station, will be there with us. It is the kind of work for

which we have been longing—the chance to work—and yet not on another man's foundation, and we are so glad of the opportunity to preach Christ there. Of course, the fact that I must take my wife so far from a physician, especially since Mr. Bedinger and I are both ignorant of the very first principles of medicine; but we are hoping and praying that you will send us a physician with all speed, since we are some six or more days from Luebo. Will you not do *all* in your power to remedy this situation at the very earliest possible moment? Other missions have their three or four doctors—why should not we? Is it because we have no Christian physicians in our Church? I am sure that we have, and as many and as consecrated as there are. Will you not bend all your energies to this end at once?

As I have already mentioned, Dr. Morrison has not left yet for America, but expects to in a week or so, first taking a long road trip to Mutombo Kaxi and Lusambo, from which latter place he expects to leave for the Pool, and home.

With best wishes and our prayers.

Luebo, May 23rd.

SOME AFRICAN ELDERS AND DEACONS

REV. R. D. BEDINGER

WE HAD been planning for several weeks to pay a visit to Ibanche station—Dr. Morrison and I. Time and space forbid a full account of the delightful ten days spent in the hospitable home of Mr. and Mrs. Edmiston, now the only missionaries on the station. Therefore passing over this and the many interesting experiences had while visiting among the nearby villages, and the equally interesting incidents of travel, we shall attempt a partial description of the two Sabbaths there.

It is Stanley, I believe, who comments upon the death-like stillness of the African plains. This fact is appreciated by one

who has had the privilege of a visit to Ibanche, which is also "beautiful for situation," being located on a slight rise with a magnificent forest as a background and a broad, rolling plain stretching out for miles before it.

The first Sabbath morn broke clear and beautiful. In the waking moments the tense stillness of the plain seemed to penetrate the soul, lifting it upward and filling it with a sweet calm. Promptly at 9 o'clock the church bell sounded upon the still air, pealing out its invitation to all to come and worship Him whose name is called "Prince of Peace." They came from every direction: the chiefs with their

personal attendants; the mothers with their babes, native fashion, astride their hips; some from the Baluba tribes; others from the Bakuba villages, until the great shed was nearly filled with quiet, earnest worshippers. It was most inspiring when these erstwhile savages lifted up their hearts and voices in glad hallelujahs to Him who had come to bring "Peace on earth, good will to men." But still more inspiring when twenty-nine of them arose, ranged themselves in front of the minister, and there confessed before God and man that the images of wood and stone, before which in times past they were wont to prostrate themselves, were, in reality,



OFFICERS IN THE CHURCH AT IBANCHE. Elders seated, reading from left to right: Lukusa, Banza, and Mulomba; Deacons, standing, Cimpaka and Cibuya.

no gods, and to confess Jesus as Lord. What a joy to see four backsliders come forward and make a full confession of their sins and be received again into the fellowship of the church!

In the afternoon they came again in almost as large numbers to attend Sunday-school. That evening we four missionaries assembled to thank God for the marvels of His grace which we had been permitted to witness. It was indeed a "sweet hour of prayer," and brought to its close a day of blessed and joyous service.

Hitherto there had been but one organized church in our African field. But,

with the population at Ibanché rapidly increasing, and the work expanding, and after much prayer and consultation with the evangelists, it was deemed wise to elect officers and organize a separate church. On Tuesday the people were called together and the proposed step carefully explained. A congregational meeting was called for Friday when three elders and two deacons were duly elected, the following Sabbath being set for their ordination. Long before the hour of service the congregation began to assemble. Soon the shed was literally filled to overflowing, scores of the Bakuba people, who have for so long resisted the appeals of the gospel, coming, no doubt, out of curiosity. An unusual quietness held the people. By prayer and "the laying on of hands" the newly elected officers were solemnly set apart to the work to which the Spirit had separated them. Need it be urged that the readers of these lines daily remember at the throne of grace these leaders and than at home that the people in the pew I believe, to a far greater degree here than at home that the people in the pew look to the elders and deacons for leadership and guidance.

In the afternoon these men came to our verandah and seated around us, in a simple, unostentatious manner, related their life histories, which are sufficiently thrilling to hold the attention of such as are not themselves specially interested in mission work. These histories are given below with the hope that the prayers of the Church may be more definitely engaged for this people in their blindness, superstition and ignorance, and that you, with us, may be led to praise His name for these trophies of redeeming grace.

Lukusa, the second elder, sitting on the left in the picture, was born in the Baluba country, about three hundred miles from Ibanché, near the village of a very large chief named Mutomba Kachi. His mother had two children, himself and a sister. She having died when they were quite small, he and his sister were placed in the hands of the relatives of the mother.

One morning while out playing on the plain Lukusa saw his little sister led away to be sold into slavery. Fearing to return to the village, lest he should share a similar fate, he hid out all night. The next morning he went to the chief and told him all that had occurred, claiming his protection, which was granted. In the course of time the chief took him, along with many others, to a Government post and there turned him over to the officials as tribute. It was a custom in the early days for the chiefs to pay their tribute in slaves. The strong men and women were retained by the State and were put in the army or upon the public works. A great majority of the children were delivered over to the Catholic Missions.

About the time of the arrival of Lukusa at the State post a State officer, passing through Luebo, informed our missionaries that he had in his hands at Lulua-burg a large number of children and that, if they so desired, he would send some of them to Luebo. Accordingly he sent several children, among them being Lukusa. (This custom, however, was not observed very long, since we did not want the State to be able to say that we favored slave raiding, in that we gladly received benefits from it.) Lukusa grew up on the station here. He began to work actively for the Lord soon after his conversion, and has been an evangelist for the past ten years.

Banza, elder, was born at a village three hundred and fifty miles from Ibanche. He was one of ten children. Early in youth he lost his father, and, according to native custom, fell into the hands of his father's brother. Soon after the uncle sold him into slavery. He promptly ran away and was redeemed by his mother. In the course of time he married, but his wife not liking him ran away and married another man. Banza then removed to another village, but the man who had estranged his wife from him followed, seeking to do him harm. Finally one night Banza choked him almost to death. (Good!—S. H. C.)

Deciding to become a village dancer, he purchased a drum, and began to attract great crowds by his performances, among them the wives of the chief. The chief became enraged, accusing his wives of infidelity. The chief had on a former occasion befriended Banza, but now declared that he would severely punish him. At first it was determined to give him poison, but later it was decided to change the punishment to cutting off his ears. Another time Banza became involved in a difficulty. The chief decided in his favor, but in consideration of this, Banza must become his slave. Shortly after he was sold into another tribe for a dog and a copper cross worth about seventy-five cents. He was again sold and then resold to the Zappo Zaps for a small piece of ivory. The Zappo Zaps were notorious slave dealers, enjoying the protection of the State. These then attempted to sell him for a small quantity of powder to the Bachoko, who are the middlemen in the slave traffic with Angola, Portuguese W. A., thence to be taken to the island of San Thomé. Knowing the cruel, rapacious character of the Bachoko, Banza quietly arose and said, "If you sell me to these people, I will kill a man. Then you will be held accountable, and, having a smaller force, they will kill you." They took him at his word and returned towards Luebo, passing Ndombi on the way where Mr. Verner and Mr. Phipps were stationed. When Luebo was reached, his masters sent him and another slave back towards Ndombi to buy a third slave and some rubber. Purchasing the rubber, Banza gave it to the other slave, instructing him to tell their masters that he had entered upon work for the Mission with Mr. Phipps. In a little while he returned with Mr. Phipps to Luebo. Immediately the Zappo Zaps appeared, claiming him as their slave. The claim being proven, he was returned to his masters. Soon Banza discovered that he was to be sold into the Bakuba country. All slaves greatly dread falling into the hands of the Bakuba, since they have the horrible custom of

burying slaves alive with their dead. Accordingly he fled, returning to Mr. Phipps. The hard masters followed and once more demanded their slave. They also demanded that they be permitted to punish him, to which consent was given. So they threw him to the ground and commenced whipping him, when another missionary arrived on the scene and put a stop to the proceedings. Mr. Phipps then redeemed him by paying the sum of six dollars, Banza himself paying fifty cents in money, two string of beads and a package of salt.

Since then, fourteen years ago, he has been in the employ of the Mission as a workman and an evangelist. He has been in the evangelistic work for ten years, ever faithful and loyal to his new Master. He has been sent to difficult and trying fields, always proving "a workman that needeth not be ashamed." He has also suffered persecution at the hands of the Catholics, who have attempted in various ways to nullify his work and to drive him from the field, on one occasion sending him to prison. Through all he has remained true to his trust, gladly "enduring hardness as a good soldier of Jesus Christ."

Mulomba, the third elder, claims as his birthplace a village about two hundred and fifty miles away. He was one of seven children, two of whom died in infancy. Like Banza he lost his father when he was yet of tender age, and he became the property of an uncle. Two sisters were soon married off according to regular custom.

Just about this time a company of Zappo Zaps, sent by the State from Luluaburg, came and attacked the village. Many people were slain, many more captured, but he with his mother and three brothers escaped into the forest. Later one of the brothers was caught and sold into slavery. A second time the confederates of the State raided the village. Attempting to escape as before, the mother was captured, leaving the two brothers. A little after the younger brother was sold by the uncle. Mulomba, in a fit of anger, went to his uncle and said, "If you sell my brother, sell me." So he was sold to

some native men representing a white trader at Luebo. Returning the natives said, "We won't take all these people back," and Mulomba was sold to the native woman of a Portuguese trader. When the trader returned to Europe, Mulomba and other slaves were put in the charge of a State officer at Luluaburg. Some of the children of his owner being at Ibanche, she requested the privilege of going to them. Mr. Sheppard persuaded her to remain at Ibanche. Finally Mulomba freed himself from the woman, became an inquirer, was converted, and has been engaged in active Christian work for ten years.

Cimpaka, deacon, was born at Mpata, a village in the Baluba country more than two hundred miles from Ibanche. His eldest brother lost his son. They began a search for him, which, for some time, was unsuccessful. At last they decided to go to Luluaburg with one of the large crowds constantly passing that way. The boy was found there. Cimpaka soon after left Luluaburg going to Ngalikoko, where there was a large rubber plantation. He worked on the plantation a long time, finally going to Ibanche to work at a trading post. After six months he entered the employ of the station. Seven years ago he set his heart to the evangelistic work, and has rendered faithful and earnest service.

Cibuya, the other deacon, came from a village two hundred and fifty miles away. When he was three years of age the men of Mpanya Mutumbo (who did the raiding for the State post at Lusambo) came and fought their village with the usual slaughter, seizure of slaves and pillage. Cibuya's father escaped with him in his arms. Shortly after they returned to the site of their former village. A palaver arising between his father's family and the chief of the village, Cibuya was left in the hands of the chief as a slave. Later he was sold to a man belonging to his own family, who brought him into the vicinity of Luebo and here he was again sold. Upon the death of his master and his wife, Cibuya became free. He then went to

Ibanche, where he has been connected with the station, working in various capacities during the past ten years.

Such, briefly, are the histories of these men, who were once wild, fierce savages, the slaves of men and worse, the bondsmen

of Satan, now freed from the chains that bound them and, blessed be God, called to be leaders and overseers of His Church, which He hath purchased with His own precious blood.

Luebo, Africa.

MEDICAL WORK AT CHUNJU

MRS. L. B. TATE

IT HAS been a busy quarter in the Chunju dispensary and would-be (or rather has-to-be) hospital. Daily clinics have averaged about forty in attendance, and the number of in-patients packed into the six 8x8 rooms has gone as high as twenty-three. One room hitherto reserved for a morgue proved a very successful private room for a well-to-do patient who demanded that luxury. It was not necessary to inform him too accurately just where he was, and during that exigency extra space was found in an out-house to serve as a morgue. It need scarcely be added that the actual capacity of our quarters for in-patients is as yet indeterminate; we have never discovered the limit!

Medical work almost anywhere sometimes becomes a question of makeshifts, and on most mission fields the sum total of success is to take what one has and do with it what one has to; and one experiment this spring proved sufficiently successful to mention. After cutting off a man's leg it is natural to feel a little responsibility, or at least interest, in his getting some substitute for it, and while the Japanese supply artificial legs at a minimum price of \$20, as compared with the \$100 charged for such articles in America, many are too poor to be able to afford even Japanese ones. So I decided to see what might be done by local talent to help out one such poor fellow. First, calling upon the blacksmith, with the aid of pictures and much palavering, a hinged iron frame work was finally obtained, and when the shoemaker had been induced to fit this with leather covering and straps, I had a very usable leg for my patient at a total cost of \$5.

Although patients are often accompanied by some members of their family, it is quite unusual to have to receive an entire family at once. Such a case was reported to me by my evangelist and proved to be mainly simple starvation. Of course food was the first thing ordered, and as dinner had already been served to the other patients, the Korean trained nurse unselfishly insisted on giving her own meal to the needier ones. Later on hook worm was discovered to have found the whole family an easy prey, and the old father died in less than a week, though the mother and daughter were finally dismissed from the hospital well on the road to recovery.

Another pitiful case was that of a woman living in the house of the evangelist, in plain sight of my own residence, scarcely more than a stone's throw away. She had been suffering for several days with what the household thought merely acute indigestion, but when the doctor was called late one evening, peritonitis was found to have already advanced so far that she was too weak for an operation, and died in a few hours.

Other cases have a distinctly humorous side. One little boy had a troublesome superfluous finger growing out at the side of his thumb, and when it had been removed he marched away with the cut off finger carefully wrapped up, and displayed it with great pride to every one he met.

The bargaining spirit of the East is proverbial, and a day or so ago I had a somewhat interesting contest with a blind old lady of decided and frugal mind. She asked how much the operation for cataract would cost her, and was told fifty cents for the operation and fifteen cents

daily for the two weeks she would probably be in the hospital. Then she asked if she would certainly see, and I said I hoped so, but could not guarantee it. Then she said she had no idea of paying for something she did not get, though she did

not care how much I charged if she really got her eyesight. So I said she could pay me \$25 if the operation succeeded and nothing if it did not, but her son interfered by promptly agreeing to my first proposition.

LIFE STORY OF A HINDU WOMAN

I WAS born in a family of the highest caste, the Brahmins. At the age of sixteen years I had two daughters and no son, therefore, when my youngest daughter was one year old, my mother-in-law decided to get rid of me. She called a chair with six bearers, and they were to carry me to my mother, who was said to be ill. At the end of the day, however, the bearers set me down in the jungle, far away from my home. It was night and I had my one-year-old baby with me. I knew no one could spend the night in the jungle with the danger of snakes, tigers and other wild beasts. But God spared me, because he had a plan for my life. The next morning, finding there was a river near, I wanted to drown myself, but the thought that my baby would die first and I should have to see it die, kept me back. After awhile a low caste woman came to gather wood. Now, it is the custom in India, that low caste women worship high caste ones: so this woman, seeing my high caste mark in my forehead, took me to her hut to worship me. There I learned that a crowd of pilgrims was getting ready to go to the Ganges, there to bathe, as they believe they thereby get their sins forgiven. I joined the band, and for eight days we walked along. I hoped to find among those at the Ganges some of my relatives, and I found a servant of my father. He sent a telegram to my home and my father came to fetch me to his village. He could not take me to his home, as I was a cast-out one. Then he sent for the priest and the leading men of his caste and begged them to allow him to take me in. He offered a big sum of money, but they all refused.

Then my uncle, the brother of my mother, offered to take me. He belonged to a society which is not Christian, but which has thrown off caste and believes in educating women. He had educated my aunt, who had studied medicine and founded a hospital. He took me and my baby to his house. I was very sad and felt if I could do some work, I might forget. Now, I had learned to read in the Zenana, although generally women do not learn anything there. But a nephew of mine was taught in the house and I used to sit by him and quietly study out of his book. I could not learn to write. I had no paper, no ink, no pencil. So I took a little stick and gathered some banana leaves and copied the signs on them. That, too, was God's plan, for now, in my uncle's house, I was able to read the newspaper. So I found in there something about Pandita Ramabai and her school. I wanted to go to Ramabai's school. I sent her a letter and for two months waited anxiously for an answer. But the Pandita is a wise woman: I think she is the most wonderful woman of the world. She knew, if she wrote a letter, it would go to my uncle. But I waited.

In my uncle's house, there were many religious pictures. Some were of Buddha and there was also one of the crucified Saviour. That picture reminded me of a dream which I had when I was a little girl. In my father's house were eighteen images of idols, and the family priest would come every day and worship them for us. A woman is not allowed to touch an idol, but I felt in my heart I must worship something. So I took some mud and made two little idols. I gathered

flowers and pretty things and worshipped my idols as children play with dolls. One night I put my idols into a room and went to bed. Then I had a dream. I was going to fetch my idols, but when I got to the room, the idols were not there, but I saw many children playing in a great light and a man in that light invited me to play with those children. I had never seen a man, so I covered my face and was afraid. But he spoke to me and I looked at him, and his face was kind. I said: "Where are my gods?" He said: "These are not gods. I am God." When I saw that man on the cross in my uncle's house, I recognized the face. I asked my uncle: "Who is this?" He answered: "I don't know much. He was a good man, but these bad men did not like him and killed him."

I had seen two native Bible women who came to visit my aunt's hospital. I called them one day and showed them the picture. I asked them to tell me about that man. So they said: "He was crucified for the sins of the world; if we trust Him He takes our sins away." That was enough for me. I put the picture on a wall, then I fell down before it and said: "If thou art God, thou canst find a way for me to go to Pandita Ramabai. And if thou canst, I will give my life to thee." After some time Ramabai came to fetch me to her school. My uncle made her promise she would not teach me any Christian religion.

When we got to Pandita Ramabai's school, I could not understand the language there. But Ramabai took me to her library and told me to take any books I wanted, as I could read some things there. I found a New Testament, and from the title thought this must be a "new" story. I began to read, and after awhile I found all about that man on the cross. I told Pandita Ramabai: "I am a Christian, I want to be baptized." She said I must write and tell my uncle. I wrote. As soon as he could he came and brought a paper with him. This paper said that after his death I should get all

his money, but I must stay with him till he died. He showed me this paper and said: "You shall have what you will have." Then I had to choose. I thought of my promise to Jesus Christ, but then I also thought I might go home with my uncle and then come back to school with his money. But Jesus Christ Himself helped me to decide by the New Testament. I thought of the word, "What should it profit a man to gain the whole world and lose his own soul." I chose Jesus Christ and was baptized.

My uncle was angry and took my baby home with him. I was not unhappy, but I prayed for her every day, and after three months my uncle brought her back to me. In India there are twenty-eight millions child widows, twenty-six thousand under five years.

About one hundred years ago the widows were burned with the body of their dead husband. But the English Government has forbidden that. But their life is very sad. It is believed that the sin of the widow killed the husband, and she must be punished. So they treat her badly. She must be servant to all; she must always cover her face. Sometimes she is sent to the priest in the temples. Nobody speaks kindly to her. If she gets ill, she is thrown in the street to die like a dog or a cat. The child widows in the temples belong to the priest, and they are at the beck and call of the worst people.

My work is to visit the temples and to invite the temple children who want to be free to come with me. When the pilgrims go to the temples to worship, I dress myself as a widow and cover my face and go in, too. Then I speak quietly to the children and tell them to come out at nights and I will take them to a good place. Sometimes six or eight or ten come and then we run to a mission station. One time we ran four English miles. Then I go back and sleep in the temple.

This work is very dangerous, for if a priest can catch me, he can bring me before the court and into jail. But God protects me.

My youngest daughter has married a native pastor and is a great help to me. He goes with me to the temples as my son, and that is a protection.

I have saved over seven hundred of these children. They are in a school in Calcutta. We call the school "The Hope School for the Hopeless." There are one hundred and thirty-two child widows in that school, and twenty-five of them are mere babies under three years. They call me mother, and really believe I am their mother.

I want to tell you about my eldest daughter. I had left her with my cruel

mother-in-law. They married her at eight years. She had three daughters and no son, so they cast her out. An evangelist told her there was a home for widows in Calcutta, but he did not know she was my daughter. When she came to the school all the children said: "The new girl's face is like the face of our mother." One day I took her and asked her where her mother was. She said: "I don't know, perhaps she is dead. She told me all her story and I told her mine, and then I said: 'I am your mother.'" She is now a Christian and helps me in the work. I am the happiest person in the world."

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions held its regular monthly meeting on September 10th. As missionary visitors we had Rev. George Hudson of the Mid-China Mission, and Rev. R. L. Wharton and Miss Edith McChung Houston of the Cuba Mission, all of whom were heard with much interest in regard to the work in their different fields.

Dr. and Mrs. H. L. Timmons, of South Carolina, were appointed as missionaries to Korea, and granted permission to sail during the month of October.

Miss R. Caroline Kilgore, of Clinton, S. C., was appointed as a missionary to Brazil, to sail on September 20th, and to be assigned on her arrival at Lavras to the work in the Girls' School.

Miss Annie Laurie Musser, of Washington, D. C., was appointed as a missionary to Africa, and was granted permission to sail on September 19th, in order that she might overtake the party in London, and go out with them under the special escort of Rev N. G. Stevens, through whose persuasive influence it was that she was induced to go.

The Committee on Latin-America presented its report, which was adopted, instructing the Secretaries and the Committee on Candidates to use every effort to fill the vacancies created on our Cuba Mission by the retirement of Rev. and Mrs. J. T. Hall, Rev. and Mrs. F. H. Ward-

law, and Rev. and Mrs. J. H. Gruver. Action was also taken approving of a proposed plan for the temporary employment in Cuba of Rev. Juan Ortiz in co-operation with the Home Mission Board of the Presbyterian Church, U. S. A., and under the joint supervision of the two Cuba Missions.

On report of the sub-committee on Japan and Korea, the Secretary was instructed to assure the Board in New York of our sympathetic interest in the proposed Bible Training School in Seoul, Korea, and that we would request our Korean Mission to confer with the Field Committee on the school with reference to plans of co-operation.

On motion of the Executive Secretary it was unanimously resolved that in the carrying on of our financial campaign during the fall and winter, the chief emphasis should be placed upon the effort to bring all the churches and societies and individuals supporting missionaries up to the \$1,000 standard.

On recommendation of the Business Committee it was resolved that hereafter the regular meeting of the Executive Committee should be held on the second Friday of each month instead of on the second Tuesday as heretofore.

The Committee adjourned to meet on Friday, October 11th.

S. H. CHESTER, *Secretary.*

BOOK REVIEW

Mission Problems in Japan. (Lectures before the Western Theological Seminary. The Board of Publication of Reformed Church in America, 25 E. 22d St., New York City). By Rev. Albertus Pieters, M. A.

This book is a series of seven lectures delivered before the Western Theological Seminary of the Reformed Church in America at Holland, Michigan, while Dr. Pieters was at home on furlough last year. The author's statement of the "Missionary Purpose" in the first chapter is in most respects exceedingly forceful and self-evidently true. Without undertaking to give the reasons for our dissent, we do not think the criticism of the "Watch Word" of the Student Volunteer Movement made in this chapter is well founded. The real meaning of this watchword we understand to be this: If the Church of Christ would seriously undertake, in dependence upon the promised help of Almighty God, the task of preaching the gospel to every creature in a single generation, addressing itself to the task with the earnestness which it ought to have in the matter, it would be possible for the task to be accomplished. Therefore, it is the duty of the Church to do just this thing. Our belief is that if the Church would do just this thing, at the same time leaving undone nothing that could possibly be done in the way of strengthening the stakes within its own borders, it would receive such a blessing in doing it as would go far to make possible in the not-distant future the more comprehensive and difficult task of really Christianizing the world which had already been evangelized. In chapter four the author discusses the vitally important question, not only for Japan but for every mission field, of the proper re-

lation between the missions and the native church. It seems to us that he fortifies with unanswerable arguments the position taken by our Executive Committee, alone, so far as the Boards at home interested in that question were concerned, on this important question. This position is stated by Dr. Pieters, page 105, in the following words:

"Turning to the future, we are confident that a successful and vigorous work is ultimately possibly only to that mission which, cultivating relations of the closest alliance and the most cordial harmony with the native church, so far as that may be possible by the exercise of every Christian grace and virtue, nevertheless remembers that it represents an American church in its activity 'ad extra', and that, therefore refuses to surrender its power of independent initiative and operation, maintaining always a clear vision of its purpose and a keen sense of responsibility to preach Christ to the heathen, in alliance with the native church organization, if it may, without if it must—subordinate, never."

There is no time to discuss this matter further to state that our Mission in Japan is working on this principle on a plan of Affiliation with the native church as harmoniously and peacefully as could be desired, and with no limitation upon the scope of its work that is in the least objectionable by reason of the fact that it is not in official co-operation with the native church on the basis of subjection to the ecclesiastical authority of the courts of that church.

The setting forth in chapter seven of what God is doing in the far east is so fine that we have requested permission of the publishers to reprint a considerable portion as a separate article in some future issue of THE SURVEY.

"What did it Cost?" asked one Christian lady of another, after admiring a handsome new gown.

"Seventy-five dollars; was it not cheap?" This suggested some figuring, and this is the way the figures ran: Seventy-five dollars would keep a missionary in China two months. In two months he could speak to 30,000 souls. If only one, in every 15,000 who heard, accepted the truth, two souls would have been saved. These two would have in turn become centers of religious influence,

streams of living water would flow first in rivulets, then in ever-growing currents, seweeeping on and on, forever, gaining power and usefulness, until the two would become the many, saved through the price of one gown, added to an already overflowing wardrobe. A billion souls that have not heard of Christ and our Christian country spending that many dollars in utterly needless luxuries! When shall we awake? (From "That Little Pongee Gown.")

THE CHINESE CHURCH OF PEKING

WE CANNOT keep up with the procession here, so numerous are the new events of importance; but we do want to report, however meagerly, the great features of advance." So declares one of the Board's missionaries, Mr. Stelle, of Peking, as he writes concerning the formation of an independent Chinese church at that capital.

On the 4th of May forty of the Christians representing the various mission churches in Peking and Tientsin held an all-day conference at the London Missionary Society's Mi Shih Church, and then and there adopted a constitution of the Chinese Christian Church in Peking. This constitution declares it to be the object of the church to preach, according to the Word of God, the gospel of salvation; to accept the evangelical and trinitarian creeds of the recognized Protestant churches; to train the Chinese to undertake their responsibilities as Christians; to adopt as far as is in keeping with Scriptural teaching and Chinese custom existing rules and rights of the Peking churches; to depend upon the regular and special gifts of its members and friends; to pay special attention to the promotion of both foreign and home missionary work; to endeavor to promote all good work; to organize with preachers, elders, and deacons (the elders caring for the spiritual welfare of the church and the deacons for business matters), a church council to which only church members are eligible and an advisory board of foreign missionaries invited from the various missions.

The spirit in which this project is undertaken is most gratifying to the missionaries. The pastor of the Mi Shih Church, where the conference was held, appointed to report the matter to the missions, affirms that the new church will welcome any suggestion they desire to make and appreciate their helping hand.

"We are," he says, "yet in our babyhood in the gospel, and we seek with humility and diligence for your advice and guidance. The plan of this movement, as you

will observe, is two-fold: to promote, on the one hand, the idea and practice of self-support and self-government; and on the other hand, to unite Christians in one body, irrespective of denomination or nationality."

A meeting of the Chinese and foreigners of the three missions likely to act, Presbyterian, London Mission, and American Board, was called to talk over the situation. It was at once evident that these three missions were ready to go over *en masse* to this proposed new native organization. The London Mission, sanctioned by its home board, has agreed to turn over to this native church two pieces of property which were contributed by Chinese and so not purchased with foreign funds. The Methodist Mission of Peking, so far as approached, have shown some reluctance to this merger, but many of their native members and some of their native pastors are ready to go at least part way.

A public meeting held May 20th in the interest of this new church was a great success; about one thousand people were present; the Methodist pastor was chairman; the speakers were Dr. W. A. P. Martin, Chang Po Ling, the famous Christian educator of Tientsin and representative of the independent Christian church formed in that city a year or more ago, and the well-known C. T. Wang, now minister of agriculture and commerce. "The spirit of the meeting," Mr. Stelle affirms, "in its attitude toward foreigners and the great responsibilities of the future was beautifully right. The movement is marked with real spiritual power."

Here is an event of significance indeed; prophetic of what may be expected to follow in other centers of Christian life throughout the land. In view of the vastness of China, the ability of the Chinese, and the other changes now taking place, it is not too much to believe that here is the beginning of the most important missionary advance of the century thus far—*The Missionary Herald*.

CHINA AT NORTHFIELD

AN UNUSUAL feature at the Northfield Men's Student Conference this year was the presence of fifty Chinese students, many of them supported in this country on the indemnity fund returned by our government to China. Any doubting Thomas, who imagines that the Chinese are unattractive, looking upon these men would have been converted once for all. They had a baseball team which gave a creditable account of itself, and, when they played, the biggest gallery gathered on the hillside. One of them was the runner-up in the tennis tournament against strong Eastern college players.

These men are fascinating. Their personalities are as alert, subtle, and attractive as are those of our popular college

men. They are remarkably acquisitive; seeing everything, learning everything through to the bottom, and storing it away for future use. Their presence in every mission study class and Bible class sharpened the wits and stirred the convictions of every student. The nephew of the famous premier, Tang Shao Yi, and other men of wealth and high position were there.

Finally, and best of all, of twenty of them who came to Northfield non-Christians, seventeen definitely accepted Christ in their meetings together, under the demonstration of the highest type of alert, virile, broad-minded Christianity that America reveals.

SCHOOL FOR THE CHILDREN OF MISSIONARIES IN CHINA

PERHAPS the greatest hardship of the missionaries' life is the separation of parents and children, when the latter have reached the age at which they must go to school. Many societies have tried to make this time of separation easier for both parents and children by providing special homes for the children in the home-land. But even the best boarding-school is not able to take the place of the parental home, and the only right solution of the problem seems to us the establishment of good schools for the missionaries' children in the fields. Therefore we greeted with joy and satisfaction the decision of the Conference of Federated Missions in Japan, to open a school

for foreign children in Tokyo (see *Missionary Review*, June 1912, p. 403), and we record with gladness the step taken in China. The Missionary Board of the Protestant Episcopal Church inaugurated a movement looking toward the establishment of a school for the children of missionaries in China. The Presbyterian Board of Foreign Missions at once joined in the effort, and the establishment of the school at Kuling, in the province of Kiangsi, seems assured. It is believed that other missionary boards will join in this effort to prevent that tragedy of missionary life—the separation of parents and children for long periods.—*Missionary Review*.

The ten million Negroes in this country afford one of the largest fields of missionary activity. There are many who call themselves children of the King who shut their hearts against work among this lowly people. It would appear to us that a Ne-

gro saved at our door would be of as much value to the kingdom of Christ, and would go as far toward the ultimate reclamation of the world as the Negro saved on the continent of Africa or elsewhere.—*The American Missionary*.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.
Richmond, Va.

WHAT A PROSPECT

LAST year this Committee by financial help through the contributions of the Church and Sunday-school, supplemented by the earnings of the Publication department, made possible the operations of sixteen Sunday-school missionaries, in different sections of the South. By contributions of literature, it helped to maintain 304 Sunday-schools with a membership of 16,000 souls, who are practically untouched by other Christian influence.

The Sunday-school missionaries go to destitute sections and organize the schools, seek out leaders, secure teachers from neighboring churches, and see the schools well established before leaving for a new field. These schools sooner or later develop into organized churches, eventually to become self-sustaining and throw out the life line yet farther for a new mission.

Thus, link by link, is being forged the golden chain of extension of the knowledge of the love of Christ and His salvation, through sections hitherto neglected. But oh, how small the force, viewed in the light of the task! Instead of sixteen Sunday-school extension workers, we ought to have one in each of the eighty-six Presbyteries of our Assembly. Then how much more rapid would the spread of the Kingdom be. Whenever God's people have a clear vision of the opportunity here, they will surely respond with the necessary support.

Just a glance at a part of the past summer's work of one of these Sunday-school

missionaries, as hastily penned by him at the request of the Editor, will give some idea as to how the work is done and the wonderful possibilities it opens up:

"Sunday, May 12, 1912, with six young people from the Southern Presbyterian Church at Austin, I went into the suburbs of that city to organize a mission Sunday school. Twenty-five or more had been personally invited to attend the initial meeting, but not one appeared at the appointed hour that afternoon. The young people went during the next week and invited them again, and on the following Sabbath had fourteen in attendance. In a month's time there were as many as fifty-five on hand for the study of the Bible, and now they have preaching by students from the Theological Seminary every Sunday night—the town church having fitted the little crowd up with a building and fixtures.

"After some work during the week I organized two Sunday-schools Sunday afternoon of May 26th, near Leander. One at Block House, three and one-half miles from the Leander Presbyterian Church. At this organization we had forty-one to join. Now there are as many as ninety in attendance at that school, and they have Presbyterian preaching about twice a month by the supply for the Leander Church.

"In the same afternoon as above date, a mission school was organized about two and one-half miles from Block House school, still that much further from Leander. This was the 'Quarry' school. Sixteen assembled under an arbor built specially for the purpose and teachers were selected from the Leander school to teach—they coming out every Sunday afternoon and telling the 'Quarry' workers and their children about Christ.

"From the Presbyterian Sunday-school at Georgetown went two parties in autos, June 2nd, to a point about nine miles from town, and organized 'Union Chapel' school and elected an elder of the Georgetown Church as superintendent, who goes every Sunday afternoon

and conducts the services of the Sunday-school, which numbers about twenty.

"June 23d. at Holland, I took a party out to a point about four miles from town and organized 'Syper' school. Twenty-nine enrolled, including Germans, Bohemians, and Americans. To give some idea of the religious status of things in this community, note this: Met a young Bohemian girl on a fine farm and asked her if she would like to have a Sunday-school. She said yes, but they had no one to lead. I told her could get some one to come out from Holland and lead, and asked her if she had any hymn books. 'No.' was the reply.

I then asked if she could sing. Said she might sing 'Nearer, my God, to Thee.' Said she had brought out from town an almanac and the words to this song were printed in it.

"I do not suppose it took over two afternoons' work on my motorcycle to prepare the soil for the organization of any of the above schools, and the present attendance upon them is at least 25 per cent. more than when first organized. It is not a difficult matter to get the town church to send workers into these mission districts, and there is always someone ready to furnish a building and necessary fixtures and supplies."



BLOCK HOUSE SUNDAY SCHOOL,

Organized May 26th, last, with 40 charter members; now has attendance of nearly a hundred.

A SUNDAY SCHOOL WITH A VISION

Down in Mississippi, on the main line of the I. C. R. R., there is a busy little cotton town by the name of Goodman. In that town there is a busy Presbyterian Sunday-school, numbering about forty members, whose appreciation of their own Sunday-school privilege was so keen they made Rally Day an expression of it. Determined to make a free-will offering for Sunday-School Extension that would be worthy of the cause, the boys and girls engaged

to make their own money. Some boys picked cotton and did odd jobs, while the girls made candy and sold it, or got some other remunerative employment. The result was that \$40.40 found its way into the Lord's Treasury at the Rally Day service, which, together with other features of a bright program, gave the little Sunday-school the glad consciousness of having taken a definite part in the building of God's Kingdom.

LOOK AT THIS

One of the most appreciated Rally Day offerings coming to the Publication Committee is from a colored Sunday-school near Milton, N. C. It is called "Elim Presbyterian Sunday-school." Elim Presbyterian Church (colored), has a membership of fourteen, and is itself an object of Home Mission beneficence. The pastor writes that the Rally Day program as furnished by the Committee, was faithfully gone through with, and he encloses money order for one dollar for Sunday-School Extension, contributed as follows:

Laura Jeffress01	Pink Jeffress.....	.01
Wilson Smith.....	.05	Mattie Freeman...	.06
Cora McGhee.....	.10	Seawell Palmer...	.10
Dolera Palmer....	.05	Lizzie Palmer....	.06
L. J. E. Palmer...	.04	Minnie Wooding...	.10
Charley Jeffress..	.10	George Jeffress...	.30
Susie Jeffress....	.01		
		Total	\$1.00

Truly, here is a lesson in Extension.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA—CONGO MISSION. [21]**
IBANCHIE. 1897.
 *Rev. and Mrs. J. McC. Sieg.
 Rev. and Mrs. A. L. Edmiston (c).
 Rev. and Mrs. A. A. Rochester (c).
LUEBO. 1891.
 Rev. W. M. Morrison.
 Rev. and Mrs. Motte Martin.
 Dr. and Mrs. L. J. Coppedge.
 *Dr. and Mrs. J. G. Pritchard.
 Rev. and Mrs. L. A. DeYampert (c).
 Miss Maria Feuring (c).
 Rev. Robt. D. Bedinger.
 Rev. and Mrs. C. L. Crane.
 Mr. T. J. Arnold.
MUTOTO (New African Station).
 Rev. and Mrs. Geo. T. McKee.
- E. BRAZIL MISSION. [15]**
LAVRAS. 1893.
 Rev. and Mrs. S. R. Gammon.
 Miss Charlotte Kemper.
 Miss Ruth See.
 Mr. and Mrs. A. F. Shaw.
 Mrs. D. G. Armstrong.
 *Rev. H. S. Allen, M. D.
 *Mrs. H. S. Allen.
 Mr. and Mrs. C. C. Knight.
 *Mr. and Mrs. B. H. Hunsbrent.
ALTO JEQUITIBA. 1900.
 Mrs. Kate B. Cowan.
- W. BRAZIL MISSION. [11]**
ITU. 1909.
 Rev. and Mrs. R. D. Duffin.
BRAGANCA. 1869.
 Rev. and Mrs. Gaston Boyle.
BRAGANCA. 1907.
 *Mrs. F. V. Rodrigues.
 Fredericksburg, Va.
 *Rev. and Mrs. J. R. Smith.
SAO PAULO.
 Rev. and Mrs. J. P. Smith.
DESCALVADO. 1908.
 Rev. and Mrs. Alva Hardie.
- N. BRAZIL MISSION. [11]**
FORTALEZA. 1882.
 *Mrs. R. P. Baird.
 Fredericksburg, Va.
GRANHUNS. 1895.
 Rev. and Mrs. G. E. Henderlite.
 Rev. and Mrs. W. M. Thompson.
PERNAMBUCO. 1873.
 Miss Eliza M. Reed.
 Miss Margaret Douglas.
- CANHOTINHO.**
 Dr. G. W. Butler.
 Mrs. G. W. Butler.
- NATAL.**
 Rev. and Mrs. W. C. Porter.
- MID-CHINA MISSION. [73]**
TUNGHIANG. 1904.
 *Rev. and Mrs. J. Y. McGinnis.
 Rev. and Mrs. H. Maxey Smith.
 Miss R. Elinore Lynch.
 Miss Kittle McMullen.
- HANGCHOW. 1867.**
 Rev. and Mrs. J. L. Stuart, Sr.
 *Rev. G. W. Painter, Pulaski, Va.
 Miss E. B. French.
 Miss Emma Boardman.
 Miss Mary S. Mathews.
 Rev. and Mrs. George Hudson.
 Miss Venie J. Lee, M. D.
 Rev. and Mrs. Warren H. Stuart.
 Miss Annie E. V. Wilson.
- SHANGHAI.**
 Rev. and Mrs. S. I. Woodbridge.
- KASHING. 1895.**
 *Rev. and Mrs. W. H. Hudson.
 Dr. and Mrs. W. H. Venable.
 Rev. and Mrs. J. M. Blain.
 Miss Elizabeth Talbot.
 *Mr. and Mrs. H. B. Van Valkenburgh.
 Rev. and Mrs. Lowry Davis.
 Miss Irene Hawkins.
 *Miss M. D. Roe.
 Miss Mildred Watkins.
 Dr. and Mrs. A. C. Hutcheson.
 Miss Elizabeth Corriher.
- KIANGYIN. 1895.**
 *Rev. and Mrs. L. I. Moffett.
 Rev. and Mrs. Lacy L. Little.
 *Dr. and Mrs. Geo. C. Worth.
 Mr. and Mrs. Andrew Allison.
 *Miss Rida Jounolmun.
 Mrs. Anna Mc-G. Skyes.
 Miss Ida M. Albaugh.
 Miss Carrie L. Moffett.
- NANKING.**
 Rev. and Mrs. J. L. Stuart, Jr.
 Dr. and Mrs. R. T. Shields.
 Rev. and Mrs. P. F. Price.
 Rev. C. H. Smith.
- SOOCHOW. 1872.**
 Mrs. H. C. DuBose.
 Rev. J. W. Davis.
 Dr. and Mrs. J. R. Wilkinson.
 Dr. and Mrs. J. P. Mooney.
 Miss S. E. Fleming.
 *Miss Addie M. Sloan.
 *Miss Gertrude Sloan.
 *Mrs. M. P. McCormick.
 Rev. and Mrs. P. C. DuBose.
 Rev. R. A. Haden.
 *Mrs. R. A. Haden.
 Miss Lillian C. Wells.
- NORTH KIANGSU MISSION. [57]**
CHINKIANG. 1883.
 Rev. and Mrs. A. Sydenstricker.
 *Rev. and Mrs. J. W. Paxton.
 *Rev. and Mrs. D. W. Richardson.
 Rev. and Mrs. J. C. Crenshaw.
 Rev. and Mrs. O. V. Armstrong.
- TAICHOW. 1908.**
 Rev. C. N. Caldwell.
 *Mrs. C. N. Caldwell.
- HSUCHOU-FU. 1897.**
 Rev. Mark B. Grier.
 Mrs. Mark B. Grier, M. D.
 *Dr. and Mrs. A. A. McFayden.
 *Rev. and Mrs. Thomas B. Grafton.
 Rev. and Mrs. Geo. P. Stevens.
 Rev. F. A. Brown.
 Miss Charlotte Thompson.
- HWAIANFU. 1895.**
 Rev. and Mrs. H. M. Woods.
 Miss Josephine Woods.
 Rev. O. F. Yates.
 Dr. and Mrs. Wm. Malcolm.
- YENCHENG. 1909.**
 Rev. and Mrs. H. W. White.
 Rev. and Mrs. C. F. Hancock.
 *Dr. R. M. Stephenson.
 Miss Esther H. Morton.
- SUCHIEN. 1893.**
 Dr. and Mrs. J. W. Bradley.
 Rev. B. C. Patterson.
- Mrs. B. C. Patterson, M. D.**
 Rev. and Mrs. W. F. Junkin.
 Mr. H. W. McCutchan.
 Miss Mada McCutchan.
 Miss M. M. Johnston.
 Miss B. McRobert.
- TSING-KIANG-FU. 1887.**
 Rev. and Mrs. J. R. Graham, Jr.
 Dr. and Mrs. James B. Woods.
 Rev. and Mrs. A. A. Talbot.
 Miss Jessie D. Hall.
 Miss Ellen Baskerville.
 Miss Sallie M. Lacy.
 Miss Nellie Sprunt.
 Rev. Lyle M. Moffett.
- HAIKHOW. 1908.**
 Rev. and Mrs. J. W. Vinson.
 L. S. Morgan, M. D.
 Mrs. L. S. Morgan, M. D.
 Rev. and Mrs. A. D. Rice.
- CUBA MISSION. [16]**
CARDENAS. 1899.
 *Rev. and Mrs. R. L. Wharton.
 Mr. and Mrs. E. R. Sims.
 *Miss M. E. Craig.
 Miss Elsie Wardlaw.
- CAIRABIEN. 1891.**
 Mrs. J. G. Hall.
 Miss Edith M. Houston.
 *Rev. and Mrs. F. H. Wardlaw.
- BEMEDIOS. 1902.**
 *Rev. and Mrs. J. T. Hall.
- PLACETAS. 1909.**
 *Miss Janet H. Houston.
 Rev. and Mrs. R. F. Beatty.
 Miss Mary I. Alexander.
- JAPAN MISSION. [37]**
KOBE. 1890.
 Rev. and Mrs. S. P. Fulton.
 Rev. and Mrs. H. W. Myers.
 Rev. and Mrs. W. McS. Buchanan.
- KOCHI. 1885.**
 Rev. and Mrs. W. B. McIlwaine.
 Rev. and Mrs. H. H. Munroe.
 Miss Estelle Lumpkin.
 Miss Annie H. Dowd.
 Miss Sara Evans.
 *Miss C. E. Stirling.
 Santa Monica, Cal.
- NAGOYA. 1867.**
 Rev. and *Mrs. W. C. Buchanan.
 *Mrs. Louise R. Price.
 Miss Charlotte Thompson.
 Miss Leila G. Kirtland.
 *Rev. and Mrs. R. E. McAlpine.
- SUSAKI. 1898.**
 *Rev. and Mrs. J. W. Moore.
- TAKAMATSU. 1898.**
 *Rev. and Mrs. S. M. Erickson.
 Rev. and Mrs. A. P. Hassell.
 Miss M. J. Atkinson.
- TOKUSHIMA. 1889.**
 Rev. and Mrs. C. A. Logan.
 Miss Lillian W. Curd.
- OKASAKI.**
 Miss Florence D. Patton.
 Miss Annie V. Patton.
- TOYOHASHI. 1902.**
 Rev. and Mrs. C. K. Cumming.

MISSIONARIES—Continued.

KOREA MISSION.	[59]	*Mrs. C. C. Owen. Rev. and Mrs. L. T. Newland. Rev. and Mrs. J. F. Preston. Miss Ella Graham. Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Miss Meta L. Biggar. Rev. and Mrs. R. T. Coit. Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. Robert Knox. Mr. and Mrs. M. L. Swinehart. Mr. William P. Parker.	MATAMOROS. 1874.
CHUNJU. 1896.			Miss Alice J. McClelland.
Rev. and Mrs. L. B. Tate. Miss Mattie S. Tate. Dr. and Mrs. T. H. Daniel. Rev. and Mrs. L. O. McCutchen. *Mrs. W. M. Junkin. Miss Sadie Buckland. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Miss Susanne A. Colton. Rev. S. D. Winn. Miss Emily Winn.			TULA.
			Rev. and Mrs. J. O. Shelby. SAN BONITA, TEXAS. Miss Anne E. Dysart.
			BROWNSVILLE, TEXAS.
			Rev. and Mrs. W. A. Ross.
			MONTEMORELOS. 1884.
		MOKPO. 1898.	*Mr. and Mrs. R. C. Morrow.
		Rev. and *Mrs. H. D. McCallie.	
		*Miss Jean Forsythe.	
		*W. H. Forsythe, Louisville, Ky.	C. VICTORIA. 1880.
			Miss E. V. Lee.
KUNSAN. 1896.			
Rev. and Mrs. Wm. F. Bull. *Rev. and Mrs. A. M. Earle. Miss E. E. Kestier. Miss Julia Dysart. Miss Anna M. Bedinger. Mr. and Mrs. W. A. Venable. Dr. and Mrs. J. B. Patterson. Rev. S. K. Dodson. Rev. and Mrs. J. K. Parker.		Miss Julia Martin. *Rev. and Mrs. W. B. Harrison. Rev. and Mrs. J. S. Nisbet. Dr. and Mrs. M. C. Harding. Miss Ada McMurphy. Miss Elsie J. Shepping.	Missions, 10. Occupied Stations, 49. Missionaries, 314.
		MEXICO MISSION.	[12]
		LINARES. 1887.	
KWANGJU. 1898.		Rev. and Mrs. H. L. Ross.	*On furlough, or in United States. Dates opposite names of stations in- dicate year stations were opened. For postoffice address, etc., see below.
*Rev. and Mrs. Eugene Bell.		Mrs. A. T. Grayhill.	

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanehe and Lueho—"Lueho, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitituba—"Alto Jequitituba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwailanfu—"Care Southern Presbyterian Mission, Hwailanfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Calbarien—"Calbarien, Cuba." For Camajuan—"Camajuan, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and 3 cents for each additional ounce, or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter," the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents for each two ounces or fraction thereof.

Freight sent to members of the North Kiangsu Mission must be sent care of Foochow & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States." Incorporated.

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.



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